

A  
DISCOURSE  
ON  
SINGING  
IN THE  
Worship of God:

WHEREIN

This is Justify'd and Recommended;  
and particularly as perform'd according  
to the Order and Usage of the Church  
of *England*.

---

By THEOPH. DORRINGTON  
Rector of *Wittresham*.

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L O N D O N :

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DISCOURAGED

ON

SINGING

IN THE

Worship of God

BY

THE

REV. J. H. ...

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P R E F A C E

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THE

# P R E F A C E

**T**O carry on my Apology for the Church of England against the Mistakes and Reproaches of the Dissention, is become absolutely necessary to me; To confute the Imputations of great Wickedness which have been thrown upon me for the Service of God, and of the Dissenters too, of that sort, which I have already attempted; And that I may further make it appear to the World, that I have better Reasons for my Conformity to the Church, and for the Service of Truth and Religion, than those imputed, and may with Justice, as well as Charity, be judg'd to act upon better Principles therein. Tho' I do not think this worth my while, for the sake of my own Vindication alone; for I am not wor-

## P R E F A C E.

thy, in any Respect, to be my own End in any thing that I do; nor, but as my Reputation may be useful and necessary to render my Endeavours in the Service of God and his Church, the more acceptable and successful.

But there are other Inducements to this sort of Service, and those worthy to prevail with me, as a Christian, and a Minister of Religion, and as one that would be a good Subject to the Government which I am gladly under, and possess'd with due Respect and Charity to those in the Dissention, and to those in the Church, among which are these following. There is a mighty Zeal in the Dissention for those things which deserve none at all; and for all the Mistakes of the several Sects and Parties in it, under the Name of a through Reformation, by which many People are deceiv'd; For as much as what they would advance does not deserve the Name of a Reformation at all, and in truth, there is no other Reformation of Religion now wanting

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ing among us, but that of curing and removing the Mistakes and Corruptions of Christian Religion, which are crept in among us in the Dissention. And this Zeal breaks forth in, and is maintain'd by fresh and continual Writings against the Church; in which, all that belong to it, or especially that have done any thing in Establishing or Defending it, are treated with the utmost Contempt and Disdain. The Princes of the Royal Family, who have Establish'd it by their Laws, and Honour'd it by their glorious Examples, are condemn'd and vilify'd for this. The Bishops and Clergy concern'd in the Re-establishment of it, are Reproach'd for this with Wrath and Revenge; and the Houses of Parliament that were so, as Young Persons, Servile in Compliance with the Court, and Distasting Serious Religion; and all together are reflected on, as who are likely to be found Fighters against God. And while the Church is thus oppos'd and disparag'd among



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mong the People, the Excellent Things which have formerly been written to Recommend and Defend it, have been almost forgotten; the Clergy having been for some time but too Silent, in Reviewing and Repeating them in Books or Sermons. The Cause of which has manifestly been, That the Inferior Part of them have been under the Awe, and liable to the Persecutions of the Dissenters. This has been every where, but especially in Corporations, the most Populous Places, since the Dissenters have been admitted into the Magistracy. In which Places, the Clergy have been sure to suffer by the Influence of these Enemies of the Church, if they did dare to open their Mouths in the Defence of it, and have been boldly discourag'd and discountenanced in it by them. The mean while the Dissension has been growing and increasing, and Religion proportionably decaying. And it is another good Reason for such an Undertaking as this, That, in truth, the Dissension in all the Parts  
and

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and Degrees of it, is a Departure as much from true Christianity and Protestant Religion, as from the Establish'd Church in Doctrin, in the due Worship of God, and in the Duties requir'd towards Men.

I intend, by God's Assistance, to go thro' with the Vindication of the Worship of God, as order'd and perform'd accordingly in the Church of England; which I shall confirm by Arguments drawn from the Holy Scriptures, from Reason and the Nature of Things, from the Practices of the Primitive Church, and from Principles advanced, and Practices defended by the Dissenters themselves in their Disputes one against another. I have already shewn them, How they are mistaken in the Ministry in Religion, those who administer the Publick Worship of God, which the most of them allow and follow; and represented the most of these among them, truly, as Invaders of the Sacred Office, and wanting an orderly Call and Commission to it, and as condemn'd

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demn'd in the Holy Scriptures throughout for so doing. This has, I find, raised a great deal of Anger among them against me, but without a Cause. Let them who are angry with me for it, without Cause, consider our Saviour's Censure of this; While I am in nothing terrified by the Adversaries of the Church, and am conscious to my self, I have done none of them any Wrong in it; no, not in representing the Presbyterians as somewhat concern'd in that Error: For, I have therein represented concerning them, but what some of themselves have lately before that complain'd of as what they say would be likely to ruin Non-Conformity (they know who I mean); and also what is confess'd by him, who at the same time is very angry with me for it, and would insinuate, that I am ignorant of their State, or unsincere in the doing it. In this Part of my Undertaking, I Vindicate and Justifie a considerable Part of the Church's Liturgy, both in the Matter and in the Man-

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*Manner of it. Another Part will recommend the Prayers, and others the Administration of the Sacraments: Thus far, at present, I purpose to go, if it pleases God.*

*And by this Performance, if I must not be so Happy as to reconcile any of the Dissenters, and do them the Kindness of convincing them of the Mistakes they have been under, I would hope, at least, to help the People of the Church to defend themselves in Conversation against the Cavils which they meet with; to confirm them in the excellent way of Religion which they are in; to shew them, that whatever Charity is due to the Dissenters, they may justly abhor the Dissention, and ought not upon any Occasion to be found at their Worship, which is Absurd, Superstitious and Unreasonable, and the late Invention of Men, so far as it is particular and different from that of the Church, and is more different from it, in truth, than inconsiderate Persons do imagine: Be-  
cause*



## P R E F A C E.

cause their doing so, must give great Offence, both to the Dissenters themselves, and the weaker Part of the Church, and we are oblig'd, as far as is possible, to give no Offence; to persuade also the People of the Church to the most exact Conformity in their Worship to the Rules and Orders of the Church, which are with great Wisdom and Piety contriv'd in the best Manner to obtain and promote the ends of Worship, the Honour and Glory of God, and the Edification and Improvement of the People in the true Faith, and in all Virtue and Godliness of Living; And to move them to a Zeal and Endeavour in their several Places to preserve and maintain our Holy Religion, equal at least to that which is in the Dissention against it, for which they shall see there is abundant Reason; tho' I wish it may still be, as it has always been, more Wise and Regular than theirs.

I also declare, and desire to be believ'd, that in doing this Work, I do not think I write against the Real and Conscienti-  
ous

## P R E F A C E.

ous Dissenters, for all of whom, I hope I have due Respect and great Compassion and Charity; but only against the Dissention, which is their Disparagement and Unhappiness who are engag'd in it, and really a Reproach and Scandal upon the Reformation. I declare too, That in the midst of these Thoughts and Designs, my Mind is fully possess'd with that Excellent Prayer of the Church, and often offers it up to God, which is appointed for the 19th Sunday after Trinity; which is, O God, for as much as without thee, we are not able to please thee, Mercifully grant, that thy Holy Spirit may in all things direct and rule our Hearts, thro' Jesus Christ our Lord. And I believe myself, by the Grace of God fix'd upon the Resolution, to endeavour to perform this Undertaking with the Spirit of the Church, tho' this be so vilifi'd and reproach'd by some of the Dissenters; and I earnestly desire to imbibe as much of it as I can, and to exercise it throughout;  
and

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*and hope, that in the Exercise it will increase, according to the Promise of our Saviour, To him that hath, shall be given. I mean the Spirit of Devotion and Charity, or a prevailing Concern for the Glory of God, and the Salvation of Men. With such a Spirit was Religion Reform'd among us, and with such has the Reformation been defended, both against the Papists and Dissenters. And I should prove my self yet more unworthy to be a Member of the Church of England, If I should pretend to serve it with any other. And while I live, I shall daily pray for the good Estate of the Catholick Church, and our own in particular; That it may be so guided and govern'd by the good Spirit of God, that all who profess and call themselves Christians, may be led into the way of Truth, and hold their Faith in Unity of Spirit, in the Bond of Peace and in Righteousness of Life; and this for Jesus Christ his Sake,*

*Amen.*

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T H E

# I N T R O D U C T I O N .

*Giving an Account of the Text, and  
of the Method and Parts of the  
following Discourse.*

**T**H E Epistle of *St. Paul* to the *Colossians*, was written to a Church of Christians who were gather'd in a City of *Phrygia*, not far from *Nisopolis* and *Laodice*: And where the Apostle was a Prisoner at *Rome* about the Year of our Lord 62, and so about 29 Years after his Passion. It appears by the first Verse of the second Chapter, that he had never been with them, and they had been Converted to the Christian Faith by some other Person; some think it was *E-paphras*, who is mention'd in the first Chapter as a faithful Minister of Christ, by whom they had learn'd the Truth of the Gospel, and knew the Grace of God in Truth.

B

This



This Church was troubled, as some others also were at the beginning, with those who would perswade them that they must continue the Observance of the Typical Rites and Ceremonies of the *Jewish* Religion, that they ought to continue the Circumcision of their Infants, and observe the distinction of Meats appointed in the *Jewish* Law, and the New Moons and other Festivals, and the same Day for the weekly Sabbath, which the *Jewish* Church had been commanded to observe. The Apostle sets himself in this Epistle to rectifie this Mistake, and to let them know, according to his common Teaching every where, that those who had been *Jews* were not bound any longer to continue those Observances which were Typical, and a shadow of good Things to come; and much rather those who never had been such, but were Converted from other Nations and Religions to Christianity, must not reckon themselves under any Obligation to these Things. When he had sufficiently Instructed them in this Matter, and Taught them what they were not oblig'd to, he apply'd himself in the 3d and 4th Chapters, chiefly to dictate such Moralities as the Christian Religion does require of Men, and to direct and urge the

the Practice of them in their several Relations to one another. We will observe, That this Apostle, who constantly Taught, That the Christians were not oblig'd to observe the Law of *Moses* in the Typical and Ceremonial parts of it, and who wrote this Epistle to these Christians partly for this very purpose to give them this Instruction, must be judg'd not to have urg'd or advis'd them to observe any thing of that Nature in any part of the Epistle, and therefore neither in the Text on which this Discourse is founded. If then he directs and advises here the Worshipping of God by singing of *Psalms* and *Hymns* and *Spiritual Songs*, this is no part of the Legal Ceremonial and Typical Worship of the *Jewish* Church which is abolish'd by the coming of Christ, and remov'd by the Christian Institution.

The Text which I have propos'd to found the Discourse upon, concerning the Worship of God by Singing, is the 16th Verse of the third Chapter, in these Words: *Let the Word of Christ dwell in you richly; In all Wisdom, Teaching and Admonishing one another; In Psalms and Hymns and Spiritual Songs, singing with Grace in your Hearts to the Lord.* In which Words we may understand there are three distinct

and important Instructions contain'd, and which concern as well all other Christians as they did them.

The first is contain'd in these Words: *Let the Word of Christ dwell in you richly.* By the *Word of Christ* he means the Doctrin of the Gospel, the Doctrin concerning Jesus Christ, and Salvation by him ; That which they heard from the Preachers of the Gospel, and which they were by them directed to learn from the Books of the Old Testament, and which they might learn from so many of the Books of the New Testament as should come to them from the Writings of the Apostles and Evangelists of those Times. This Word of Christ, or Doctrin of Salvation by him, which taught them the Necessity of a Salvation, the Author and Cause of it, the Way and Means of obtaining, and the Terms of obtaining it, he would have them take care should *dwell richly*, that is, abundantly in them. They must make the best use they could of the means of knowing these important Matters which the Providence of God afforded them, and set themselves to learn all that might be learnt of these Things. And what they had Opportunity and Means to learn, they must take care to retain and keep with them, and that it might

might dwell in them. They must not let it, in their Hearing or Reading of it, pass from them as Water thro' a Channel, which would render this Divine Seed, as our Saviour calls it, but like Water spilt upon a Rock, where it immediately slides off, makes no Impression, and brings forth no Fruit. But it must stay with them, they must duly Meditate upon it, and it must take possession of their Minds, so as to form the Disposition and State of them, and so as to regulate and govern their Thoughts, Words and Actions, and their Behaviour towards God and Man. This is in short the Import of the first Instruction here. And from hence he proceeds to Direct and Advise them to some Use which they ought to make of this Word of Christ, dwelling richly in them, in two Instances. And as the Design of the Gospel, or Word of Christ, is to teach and bring Men duly to Honour God, and to be useful and good and just to one another; so he directs them to use their Knowledge of it to the Benefit of their Neighbour, in the second Instruction, and to the Honour and Glory of God in the third of them.

The second Instruction we may reckon contain'd in these Words; *In all Wisdom, Teaching and Admonishing one another, which*



Words I put together as belonging to a distinct Matter, as a Learned and Pious Father of the Christian Church has done (*Clem. Alex. Pad. l. 2. c. 4.*) They were to use their Knowledge in the Word of Christ, every one to the Benefit of others: To Teach and Admonish one another: To Teach those that were Ignorant, and Admonish those that were Irregular, to promote in others the Knowledge of Christian Religion, and their Obedience and Conformity to it in all Vertue and Godliness of Living. They were to Instruct and Perswade, to Warn and Reprove one another as there was occasion to do it. For tho' the Office of publick Teaching, and with Authority belongs to the Ministers of Religion, (*Davenant in Loc.*) yet the Teaching privately as an Office and Work of Charity belongs to any private Christian, who has Power and Occasion given him of Edifying any Others in Faith and Holiness. So Parents are bound to Teach their Children, *Deut. 11. 19. Psal. 78. 5.* to Husbands to Teach their Wives, *1 Cor. 14. 35.* and one Christian another, as *Apollos* was privately Instructed in the Doctrine of the Gospel by *Aquila* and *Priscilla*, *Acts 18. 26.* And this Work must be done by them in all Wisdom, as he says,

he

he himself had endeavour'd to do it, Chap. 1. Vers. 28. that is, with the best Skill and Prudence that he could make use of in doing it. For the Wisdom here may be understood of the Wisdom of the Instructor, the Wisdom which he had set himself to Teach and Admonish Men with, and which he would have them endeavour to perform this Work withal; As such a Work does certainly require the greatest Wisdom in the Management of it. They were to use their best Wisdom in this, and to take care so to perform it, as they might be most likely to succeed in their Teaching and Admonishing. The Word may also be understood of the Wisdom, in which they were to Teach and Admonish one another of the Matter which they should Teach: The Wisdom contain'd in the Word of Christ, the most true and important Wisdom, the Wisdom which is from above; and which would enable them to Teach and Admonish others, if they took care to observe his first Direction, which was, that the Word of Christ should dwell richly in themselves.

The third Instruction is comprehended in the remaining Words of the Text, and directs a good use of the Word of Christ dwelling richly in them in the honour-

ing and glorifying God with it, *In Psalms and Hymns and Spiritual Songs, singing with Grace in your Hearts to the Lord.* These Words may be laid together as a distinct Instruction too: For tho' some joyn these Words *in Psalms and Hymns and Spiritual Songs* with those immediately foregoing, *Teaching and Admonishing one another*; there are others who joyn them with those that follow *singing to the Lord.* (*Davenant in Loc.*) This is then a further Use which the Apostle directs them to make of the Word of Christ dwelling richly in them. It was to furnish them with Psalms and Hymns and Spiritual Songs, and to incite and move them to Sing these, with Grace in their Hearts to the Lord. Being fill'd with the Word of God, they must be wont to vent or pour out of that fulness in Psalms and Hymns and Spiritual Songs to the Praise and Glory of God. As the Word of God must form their Disposition and State of Mind, and govern their Actions, it must thus possess their Speech, and employ their Tongues. He did not doubt, but that according to the common Practice of Mankind, they would be often entertaining themselves with this Exercise of Singing: And he directs them to do this as becomes Christians in a Holy and Religious

ous manner, and so as might be to the Glory of God, and their own encrease in Piety and Devotion, and the Edification and Improvement of one another. He would have them know that prophane Songs were altogether unworthy of, and unbecoming Christians, such as gratifie and excite the Lusts and Passions and Follies of Men: That to Sing the Songs of the Devil, such as tend to serve the Corruption of Manners in the Temple of the Holy Ghost, as every Christian is by Profession and Dedication of himself in Baptism, were a great Abomination, and none but Holy and Religious, vertuous and good Songs would become such; which they were to furnish themselves with from the Word of Christ, the Holy Scriptures, and to use only such as these. Agreeable to which Instruction of the Apostle, is that ancient Rule among those call'd the *Constitutions of the Apostles*, that a faithful Christian ought not to utter any Heathen Songs. or any filthy ones; for as much as in such Singing, he must use the Diabolical Names of Idols, and the Evil Spirit in the room of the Holy Ghost will take Possession of him, (*Constit. Apost. l. 5. c. 19.*)

This



This Discourse will be employ'd upon the third and last of these Instructions: To shew as distinctly and clearly as I can what the Apostle's design and meaning is in it: And to perswade and dispose Men to the due Practice and Performance of this, to understand what the Apostle's Design is here, we must observe these three several Particulars following to be contain'd in the Words.

I. That he speaks here of Singing to the Lord, or in the Worship of God, and advises the Christians of *Colosse* to it; to Sing to the Praise and Glory of God, to Worship him by Singing. This is an Exercise which he would not have to be employ'd in prophane or civil Use only, nor to accompany and serve only their carnal or worldly Mirth and Jollity, or to be used meerly as a sensual Pleasure; but as it is what may accompany and serve an express religious Joy and Cheerfulness, it ought to do so. According to what St. *James* directs, *James* 5. 14. *Is any Merry, let him sing Psalms*, who there seems also endeavouring to take the Christians off from the prophane Songs of the Heathens, and to confine them to such as are Religious only, as becoming Christians. Singing, it appears by these Words of the  
Apostle,

Apostle, may under the Christian Institution be put to a Holy and Religious Use, and may be used in the Worship of God.

The second Particular observable in the Words, is, That the Apostle expresses what may be Sung to the Lord, or in the Worship of God in these Words; *In Psalms, and Hymns, and Spiritual Songs.*

The third is His Direction concerning the manner of performing this part of Divine Worship; which he directs as far as he thought necessary and important, in these Words, *With Grace in your Hearts;* this we may understand as meaning *with pious and devout Affections.* For the Word in the Original will bear that Sense; and it appears sometimes used with that meaning. As for Instance, it seems to be in particular in *Eph. 4. 29. Let no corrupt Communication proceed out of your Mouth, but that which is good to the use of Edifying, that it may Minister Grace to the Hearers,* where it is agreeable to the foregoing Words, and to the whole Verse and Instruction to understand him, as meaning *by the ministring Grace to the Hearers,* the promoting of Piety and Devotion in them. He would have suitable inward Affections of the Heart joyn'd with the outward Singing,

Singing, and signifies that we may not satisfy our selves with the meer outward performance of any part of Divine Worship, but must have the Heart and Mind engag'd in it as much as that can be. And to the same purpose he advises the Christians of the Church of *Ephesus* in their singing of Psalms and Hymns and Spiritual Songs, to *Sing and make Melody in their Hearts to the Lord*. There must be devout Affections exercised, and attending this Performance, and such as may be acceptable and pleasing to God. This being the Import of the Apostle's Words here, they may be allow'd to give us Ground for these three Heads of Discourse on this Subject. *First*, To justify and recommend, and urge Singing to the Lord, or the Worship of God by Singing. *Secondly*, To represent the Matter of Religious Singing, or what may be Sung in the Worship of God. *Thirdly*, To treat of the due Manner of performing this Religious Exercise,

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T H E  
First P A R T.

Design'd to Justifie, and Re-  
commend and Urge the  
Worship of God in Sing-  
ing.

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S E C T. I.

*Concerning the Occasion and Necessity of  
this Undertaking.*

**I** Shall first undertake here to justifie,  
and recommend and urge this Ex-  
cellent and Important part of Divine  
Worship. This, the Iniquity of  
our Times renders but too necessary to  
be done; in which, Error, and the Dissen-  
sion from the Establish'd Church, does  
in



in many Things concur with Prophane-  
ness to throw away and neglect all Reli-  
gion, and this part of it in particular. It  
was reckon'd a very great Disorder and  
Corruption by wise and good Men a-  
mong the Heathen, (*Plut. d. Mus.*) when  
Musick, which was at first, they say, on-  
ly used in the Worship of the Gods, and  
the Instruction of Youth, was apply'd to  
Entertainment and Pleasure, and brought  
into the Theatres or Play-Houses. And  
it is a very common Fault, and certainly a  
great Corruption and Disorder in our  
Times, partly through Mistake among  
the Dissenters from the Establish'd Church,  
and partly through Prophaneness, that  
the Worship of God by Singing of Psalms  
and Hymns, and Spiritual Songs in Pub-  
lick is greatly neglected: That Religious  
Songs are laid aside, and Vain, Wanton,  
and Prophane Ones take Place of them in  
common Conversation. And in the As-  
semblies for the Worship of God, there  
is almost no Singing where there is any,  
and in a great many there is none at all.  
Where there is any but a few Verses of a  
Psalm, and perhaps once offer'd to be  
Sung, whereas in former and better Times  
of the Christian Church, a great part of  
the Divine Service was employ'd in Sing-  
ing

ing to the Lord, and with some true Protestant Churches it is so at this Day. And when a small part of a Psalm is offer'd, and the People are invited to Sing it, there is but a small Proportion commonly of the Congregation that will joyn in this most Heavenly part of Divine Worship. Indeed, through the common Neglect of this, it is come to pass even among those, who do not scruple or refuse it out of Opinion, that now perhaps but very few of those that might be able to know how to joyn in it, as they should do, to perform it in a Due and Harmonious Manner. So that Singing in the Worship of God, being condemn'd by some, and neglected by others, is almost ceas'd and lost among us. This Evil encreas'd upon us chiefly in the Times when our excellent Reformation was thrown down. And it got such hold among us during those Times, that it is not yet cur'd, but rather since that encreas'd, as Corruptions and Disorders are commonly more easily introduc'd than remov'd. A Person considerable in those Times, who was not for this degree of pretended Reformation, to cast away all Singing in the Worship of God as Legal, and wanting a formal Institution in the New Testament, complain'd

plain'd then of this, and said, ' He thought  
 ' good to vindicate this Holy Ordinance  
 ' and Institution for these Reasons : Most  
 ' Practise it (says he) out of Custom, and  
 ' in a formal perfunctory Manner, and  
 ' therefore are apt to lay it aside now  
 ' 'tis question'd. Usually the Devil takes  
 ' advantage to draw Men of a probable  
 ' Faith to Atheism, and when they do not  
 ' know the Reason of a Duty, they are  
 ' the sooner won to Neglect it, (*Manton* on  
 ' *James* 5. 13.) So that in his Opinion,  
 the Error in the Case was serviceable to,  
 and promoted the Prophaneness : And we  
 may believe he was much in the Right so  
 far, and that it is so still, as we know  
 with great Grief and Trouble to see it,  
 that the Dissention has this Effect in many  
 other Cases. But he does not herein men-  
 tion all the Causes of this Neglect in those  
 Times : There were some beloved Noti-  
 ons and common Principles of those  
 Times, which serv'd to lead Men to scrup-  
 le and refuse this, and conduced to re-  
 move it out of the Publick Worship of  
 God ; as appears evidently enough by the  
 Objections which he there proposes to An-  
 swer, which were built upon these Prin-  
 ciples, and as will be made appear in  
 some measure too, in the following Dis-  
 course.

course. And from hence it may easily be judg'd, whether the Dissention be a Work of God or no, as some would have it believ'd to be. I shall with a good Conscience, and full Satisfaction of my Duty in the Case, and without any fear of being found fighting against God therein, direct my Discourse on this Subject, both against the Dissention and the Prophane-ness of our Times: And shall justify and recommend and urge the Worship of God by Singing, I think, with such Arguments as will be fit to recover this Heavenly Exercise and Duty among us, and that both in publick Worship, and in Families, and private Devotion. To which purpose I shall prove it lawful to Worship God by Singing: And demonstrate that 'tis a very just and proper Mode of Worship, and altogether agreeing with the Nature of Things: And shall make it appear to be exceedingly useful and profitable, and very much conducing to Edification, if Men will seriously use it, and with due Care and Concern to perform it rightly.



## S E C T. II.

*Wherein the Lawfulness of this Way of  
Worshiping God is Demonstrated,*

**I** Shall make it appear by undeniable Evidence and Proof to be Lawful that we Worship God by Singing. This may be apply'd to Religion, and used in the Worship of God. This is not an Instance of guilty Will-worship, not a way of Worship meerly of human Invention. It is indeed a way of Worship which has been used in Idolatry, and in the Worship of false Gods, but this does not render it unlawful to be used in the Worship of the true one. We know it to have been used in the Worship of the true God, before we know it to have been used in the Worship of false ones; that is, we have an Instance of That which is much earlier than any that we find in History of This. I mean that which is mention'd, *Exodus* the 15th, where 'tis said to have been used by *Moses*, and the Children of *Israel* upon their Deliverance from the *Aegyptians*, and the Red Sea. And certainly the  
Hea-

Heathens taking a way of Worship from the Worshipers of the true God, and using it in the Worship of false ones, cannot render it unlawful for them ever after that to make use of it. If every thing that has been done in the Worship of false Gods be unlawful, it had been unlawful for the *Jews* to have offer'd Sacrifices to the Maker of Heaven and Earth, the God of *Israel*: And God who took such care that they should not resemble the Heathen Nations in their Religion, would never have commanded it because the Heathens offer'd Sacrifices to false Gods. And it would be unlawful to us to pray to God, because the Heathens and the Papists pray to them, who by Nature are no Gods, and this would be to Symbolize with these. I shall, I think, by sure Evidence, and such as may reasonably satisfy any Man, shew, That Singing in the Worship of God is lawful, and a way of Worship which we may expect will, through the Mediation of Jesus Christ, be accepted with God, as well as any other, from us mean and sinful Creatures. This I think may be safely concluded from these two Things following; *First*, From the frequent Commands and Exhortations which we have in

the Holy Scriptures to this way of Worshipping God. *Secondly*, In that, this way of Worship has been perform'd by immediate Impulse and Direction of the Holy Spirit of God.

This may be concluded Lawful from the frequent Commands and Exhortations which we have in the Holy Scriptures, to this way of Worshipping God. Certainly that is lawful to be done in the Worship of God, which the Spirit of God in his Word, which is our Rule of Faith and Practice, does Exhort and Incite Men to, and which he does therein require of all who are in Nature capable of it. There are many of these Exhortations and Commands to be found in the Book of *Psalms* alone, some of which, for the ease of those that need it, and their better Conviction, I shall mention and direct to. In *Psalms* 30. 4. the *Psalmist* says, *Sing unto the Lord O ye Saints of his, and give Thanks at the remembrance of his Holiness.* Which is as much as to say, Sing your Thankfulness and Praise of God when you Celebrate his singular and eminent Greatness, and the Glory of his Nature and Works. Again, we have the same Exhortation insisted on in the 33 *Psalms*: Where also the use of Musical

Musical Instruments in this Worship, to raise and increase the Pleasure and Devotion of it, is exhorted to. *Rejoyce in the Lord ye Righteous* (says he) *Praise the Lord with the Harp, Sing unto him with the Psaltery, and an Instrument of Ten Strings, Sing unto him a new Song, Play Skilfully with a loud Noise,* ( 1, 2, 3, Verses.) May the Saints thus Worship God, and the Righteous, then 'tis certainly Lawful in it self thus to Worship him, for the Saints are not permitted nor order'd to do any thing that is in it self Unlawful in Worshipping God; the Saints cannot be Saints in doing what is Unlawful and Unholy, nor does their being Saints dispense with them in the doing any unlawful Thing, or what is not fit to be done in the Worship of God. But it may be consider'd also, that all ought to be Saints, and Righteous, and then that which is requir'd of such, may be reckon'd requir'd of all Men, in as much as all should be such, and then that is certainly lawful in it self. It is a Thing lawful in it self to come to the Sacrament of the Lord's Supper, and is a Duty generally commanded and requir'd of Christians, tho' none are fit to do this as they ought, who Live in any known Sin, and who are not fully resolv'd to forsake as far as they



are able all that is Evil, and to keep steady in all Holiness and Righteousness of Living. But for all this it is requir'd of all who are come to Years of Understanding, that they use this Sacrament; because all are requir'd to be such as are fit, and duly qualified and dispos'd for it. And that none may think this Exhortation to Worship God by Singing, belongs only to Saints, and that none but such are concern'd in it; we will observe that all Men Promiscuously are exhorted and urg'd thus to Worship God. In the 95th *Psalm*, this is Promiscuously exhorted to, and to be perform'd in the Publick Assemblies for Religious Worship. The *Psalm* begins, *O come let us Sing unto the Lord, let us make a joyful Noise unto him with Psalms*, (1, 2, Verses.) This *Psalm* seems to have been intended as a solemn Invitation of the People, when they Assembled on the Sabbath Day to Praise the Lord their God with Religious and Devout Singing, and to a due and serious Attention to the Instructions of his Law. And as such it is very fitly used by our Church in the beginning of our Morning Service. Tho' it was banish'd from such Use by the Dissenters, when way was to be made, and the People were to be prepar'd and dispos'd for the leaving off this Part of Wor-

Worship, by the great Enemy of Religion, who knew how serviceable it had ever been to the promoting of Religion, and the Destruction of his Kingdom. This Part of Worship we find again Promiscuously exhorted to in the 100 *Psalm*: *Make a joyful Noise* (says the *Psalmist*) *unto the Lord all ye Lands, serve the Lord with Gladness, come before his Presence with Singing*: And the Arguments which he urges this with, being such as concern all Men, do shew, That this Exhortation was design'd to concern all Sorts. *Know ye* (says he) *that the Lord he is God*: Being God's Worship is due to him, and this way of Worship among others from all Men. He refers in this Expression perhaps to the Practice of the Heathen Nations in Worshiping their false Gods, and to their Worshiping of them by Hymns and Singing; And Exhorts Men to leave off this Wickedness, and Worship the Lord only thus; to give this Divine Honour to him alone. And in adding, *The Lord he is God*, he may be understood to have design'd to signify and tell them that he alone is God, he who was the Maker of Heaven and Earth, and the God of *Israel*. He adds further, *It is he that hath made us, and not we our selves, we are his People, and the*

*Sheep of his Pasture.* This may be understood to relate to all Mankind, as it may be applied to all in General. The Lord is our Maker, and by his good Providence he takes Care of us; he Feeds and Preserves us, and therefore we ought to Worship him, and for these Reasons we may thus Worship him. This way of Arguing for it intimates and signifies, That all those who are Made by him, all whom his Providence takes Care of, whom he Provides for, and Watches over, should thus Worship him.

That none may think this an Instance of Worship requir'd only of the *Jewish* Church, we shall observe that it is Evidently requir'd of Christians also. It is exhorted to, or requir'd in this Text of Scripture: Where the Apostle bids the Christians of the Church at *Colosse*, Sing unto the Lord. Again, we have the same Exhortation and Command directed to those of *Ephesus*, *Eph. 5. 19.* where he directs them *to speak to themselves*, or as the Word may be rendred, among themselves, as it is in our Text render'd *one another*; and this *in Psalms, and Hymns, and Spiritual Songs, singing and making Melody in their Hearts to the Lord.* Where he cannot be understood to mean they should only Sing

Sing in their Hearts ; For then they could not speak to one another, or with one another to the exciting and gratifying each others Joy and Thankfulness and Devotion, which he directs them to do in this Singing : And indeed he plainly directs their joyning in this way of Worship by an external Performance of it. And to interpret this Scripture by others, as we ought to do all Scripture, we must of Necessity understand him as speaking of external Singing, as we may call it, or making a Noise in Singing, and so of Singing with the Voice ; such the Scripture manifestly means in the Books of the Old Testament, and by that we may conclude the same thing is meant and intended when Singing in the Worship of God, is exhorted to in the New Testament. With the doing this, they were directed to joyn an inward Melody of the Heart, that is, they must Sing with Grace in their Hearts, as our Text speaks ; with devout and suitable Affections, and the Exercise of those Graces which the Song was fit to Express : Whether of Love and Thankfulness to God, or of Reverence and Adoration, or of Confidence and Trust in him, or of humble Confessions of their Faults, and Petitions for his Favour. And the Apostle  
does



does not say, Sing only, or make Melody only in your Hearts to the Lord ; there is nothing like an excluding of the vocal Singing in his Expression : This Word and Sense they add to the Holy Scripture here, who pretend we must no otherwise Sing to the Lord, than in the Heart. And if we consider the Connexion of this Verse with that before it, we shall see Reason therein to understand the Apostle, as the Church has been wont to do, as speaking here of vocal Singing. He says to them in the 18th Verse, *Be not Drunk with Wine wherein is Excess, but be ye fill'd with the Spirit :* And then he adds, Entertaining one another, as we may render his Expression, with Psalms and Hymns. This is a plain Reference to the debauch'd Practices of the Heathens, who in their Feasts, and Drinking together would fall into Excess, and then Roar out their vile Bacchanals and drunken Songs to express and encrease their wild and wicked Mirth. And as he would have the Christians hate and avoid their Excess, so he would have them despise their Songs, be Sober and Religious in their Mirth, and use the Songs which the Holy Scripture affords to express their Joy and Chearfulness thereby : In like manner, as the Apostle *James*, Chap. 5. Vers. 13. bids  
the

the Christians, *If any be Merry, to Sing Psalms.* Both these Places of Scripture do indeed speak of this Exercise, as what they should entertain either themselves alone, or one another with, at their civil Meetings for Joy and Chearfulness; But they certainly intimate the lawfulness of using it in Assemblies for religious Worship, as a part of publick Worship. He orders them to Sing Religiously, whether Alone, or in Companies, to Honour and Acknowledge God in their Singing, which is, to Worship God by Singing. As Prayer may be perform'd Privately, and in Families, as well as in the Church, so might Religious Singing too, and as well in the Church, as in Private, and in Families. He certainly directs them here to Entertain themselves, and one another with Psalms, and Hymns, and Spiritual Songs; that is, with vocal Singing of such Things: But would have them take care to do it also with inward Piety and Devotion towards God. This is enough to be said to the first Proof of the Lawfulness of Worshipping God by Singing.

I offer for a second Proof of this; That this way of Worshipping God has been perform'd by the immediate Impulse and Direction of the Holy Spirit of God. He  
has

has mov'd Men immediately to it : He has dictated, and suggested what they should Sing, and mov'd and excited them to Sing it. This is evident in Holy Scripture, and then sure it cannot be doubted but this is a lawful way of Worship. Certainly from the Holy Spirit of God, nothing Evil or Unlawful can come. Let us, to confirm this Matter, observe the Evidences and Proofs which we have of it in Holy Scripture, that God has been worshiped by Singing even by the immediate Inspiration and Motion of the Holy Spirit.

To make this the more Evident, and to see it in the real and just Proofs of it, we must observe, That the uttering of Psalms and Spiritual Songs by Inspiration, was one part, of the Gift of Prophesying which was afforded to some in the *Jewish* Church, and in the Beginnings of the Christian Church, in the Times of the Apostles: We find the Prophets and Prophetesses of both those Times Uttering and Singing Divine and Religious Songs in Worship of God by Inspiration.

We will begin our Instances and Proofs of this with *Moses*, who we know was an eminent Prophet. Him we find to have indited a Song, and Sung it in the Worship of God, when the *Israelites* were deliver'd  
from

from the *Egyptians*, and the Red Sea, and they saw the *Egyptians* their Enemies drown'd in the Sea. 'Tis said, *Exod. 15.*

1. *Then Sang Moses and the Children of Israel*, the Song rehears'd in that Chapter, to the Lord. *Moses* indited the Song by Inspiration, and by Direction and Motion of the Holy Spirit Sung it, and by the same Direction some way Communicated it to the Nation of *Israel*, at least the Heads and Chief of them, so as that they could Sing at least some Parts of it also. This is the first Song that we find, or know to have been Sung by any Men in Religious Worship. Again, we find *Deborah*, a Prophetess, Inditing and Singing a Religious Song in Praise of God, for the Victory gain'd over *Jabin*, King of *Canaan*, and his Armies under the Command of *Sisera*, *Judg. 5.* And it is to our Purpose what we several times Read concerning *Saul*. In *1 Sam. 10. 5, 6.* 'Tis said, *Samuel* told him he should meet a Company of Prophets coming down from the high Place with a Psaltery and a Tabret, and a Pipe and a Harp before them, and they should Prophecy, and the Spirit of the Lord shall come upon thee, and thou shalt Prophecy with them, and shalt be turned into another Man. This Prophefying of the Prophets, was their Singing we must believe,



lieve, in that it was joyn'd with Musical Instruments: And it was as a Learned *Jewish* Doctor says (*Kimchi*) their uttering Songs in Praise of God by Inspiration. This is said very rightly in the Opinion of a Learned Man of our Times, (*Witſius de Prophetia.*) For it is to be well observ'd, ſays he, that it is not all Sacred, or Spiritual Songs, or Singing, that does come under the Name of Prophecy, but only that which was by a particular Impulſe and Motion of the Spirit of God Conceiv'd or Sung. And that this Singing was perform'd by Inspiration (ſays he) the following Words ſhew in the 6th Verſe, in that 'tis ſaid to *Saul*, *the Spirit of the Lord ſhall come upon thee, and thou ſhalt Propheſy, and ſhalt be changed into another Man.* Indeed, if he was to be made to Propheſy by the Spirit of the Lord coming upon him, or if this was to be an Effect of the Spirit's coming upon him, we may well ſay the Prophets had the Spirit of the Lord upon them, and they alſo Sung their Religious Songs by Inspiration. We may add further to confirm this, that we find other Propheſying of *Saul*, and others attributed to the Impulſe of the Spirit of God. At another time is the Propheſying of *Saul*, and of his Meſſengers alſo, which was  
their

their Singing Spiritual Songs in Praise of God, mention'd as perform'd by immediate Impulse of the Spirit, in the 19th Chapter of this Book. *Saul* sent Messengers to *Naioth*, in *Ramah*, where *David* was with *Samuel*, to fetch him from thence; and 'tis said, Verse the 20th, *The Spirit of the Lord was upon the Messengers of Saul, and they Prophecy'd*. After he had twice sent other Messengers, and they were all thus influenced by the Spirit of God, *Saul* goes himself to *Naioth*, and 'tis said, Verse the 23d, that the *Spirit of the Lord was upon him also, and he went on and Prophecy'd*. The Word Prophefying is certainly used in this Sense, as signifying the Singing Religious Songs by Inspiration, says that foremention'd Learned Person (*Witsius lb.*) in *1 Chron.* 25. 1, 2, 3, Verses: And it seems indeed, that what he says is true. In these three first Verses of the Chapter, *Heman*, *Asaph* and *Jeduthun*, are said to Prophecy, and under them their Sons were appointed for Song in the House of the Lord with Cymbals, Psalteries, and Harps for the Service of the House of God. The Fathers are said to Prophecy before, and their Sons to be *Instructed in the Songs of the Lord*, in the 7th Verse: From whence we may understand, that the Prophefying of their Fathers was,

that

that they composed Spiritual Songs by Inspiration, and Sung them, and their Sons receiv'd from them those Songs, and Sung them also by the Leading and Direction of their Fathers in the publick Worship and Service of God. Indeed, we find some of those Songs in the Book of *Psalms*, ascrib'd to Authors bearing these Names. The 50th *Psalms*, and the 73d, and Ten following ones are ascrib'd in the Titles of them to *Asaph*. The 39th *Psalms* some think to be of *Jeduthun's* Composing (*Este in Muis.*) And the 88th, in the Title of it is ascrib'd to *Heman*. That *Asaph* was a Prophet, and a Composer of inspired *Psalms*, if it be the same Man who is there spoken of, as we may believe he was, seems to be intimated, 2 *Chron.* 29. 30. Where 'tis said, *Hezekiah the King and the Princes commanded the Levites to Sing Praise unto the Lord, with the Words of David and Asaph the Seer.* Accordingly the *Chaldee Paraphrase* Interprets the Title of the 50th *Psalms* thus: By the Hands of *Asaph* (*Muis.*) And that *Heman* was a Prophet, is signify'd, 1 *Chron.* 25. 5. where he is call'd the King's Seer. And that *Jeduthun* was such, is signify'd, 2 *Chron.* 35. 15. where he also is call'd the King's Seer. Which Name of Seer, we are told, was from ancient Times

Times given to Prophets, 1 *Sam.* 9. 9. These Men are call'd the King's Seers, as the Prophet *Gad* is call'd the King's Seer, and a Prophet, 2 *Sam.* 24. 11. *Hiemen* is call'd the *King's Seer in the Words of the Lord*. It pleased God, as we see by these Things, to Communicate some Matters of his Will even to *David*, by other Men who were Prophets, and inspir'd in his Time. And thus it might come to pass, that the 90th *Psalms* might be compos'd by Inspiration, given to *Jeduthun*, for the use of *David*, as the Title of it in the *Hebrew* will allow us to understand it. This part of the Prophetick Gift, the Inditing and Singing of Spiritual Hymns and Psalms was certainly in a great and eminent Measure bestow'd on the Royal Prophet *David* himself; who, by Vertue of it, was Author of many of those Divine Songs which make up the Book of *Psalms*, and perhaps of the most of them: Tho' those which have other Titles, may perhaps have been compos'd by other Prophets, as the 90th *Psalms* is said to be a Prayer of *Moses*, the Man of God. And perhaps some of those, at least, which have no Titles ascribing them to any particular Author, might be compos'd by other Prophets in his Time, or after his Time. All this shews Singing



in the Worship of God, to have been perform'd in the *Jewish Church*, by immediate Inspiration and Direction of the Spirit of God:

Let us come now to the Times of the Christian Church, and we shall observe several Evidences and Proofs, that this part of the Gift of Prophecy was reviv'd, and afforded in the Time of the Apostles. There were those call'd Prophets in the Church of *Corinth*, as we may learn by, *1 Cor.* 14. and there were such in the Church of *Antioch*, as we see by, *Act.* 13. 1. and St. *Paul* mentions them again, *Eph.* 4. 11. The Prophets of that Time had the Gift of Languages too, as appears by that foremention'd Chapter, in the 1st Epistle to the *Corinthians*: And they spoke and utter'd in the Assemblies of the Christians both Prayers, and Sermons, and Spiritual Songs by immediate Inspiration. This is Evident in that Chapter. In the 26th Verse, the Apostle says, when they came together, every one had a Psalm, a Doctrin, a Tongue, or inspir'd Language. And in the 15th Verse, he speaks of Praying with the Spirit, and Singing with the Spirit; and directs, That these Things should be done in the Assemblies with Understanding also; that is, in such Language

as that they might be understood by the Hearers of them. He is in that Chapter correcting the Vanity and Affectation which some were Guilty of in the Assemblies of that Church, of exercising and shewing their Gift of Tongues or Languages without due regard to the Edification and Benefit of the Hearers: Who allow'd themselves to utter their inspir'd Prayers and Spiritual Songs in Languages not understood by those about them. This he blames them for, and in the 15th Verse, directs them to take care, that what they utter'd by the Spirit in Prayer, or Singing, might be in a Language which was understood by the Hearers, tho' they were able to speak it in another, an unknown Language: Which he signifies they might do if they would, the Spirits of the Prophets being subject to the Prophets, as he says in the 32d Verse, that is, the Spiritual Gifts which they had. For he would have all Things to be done in the Publick Worship, so as might be for Edification, as he says in the 26th Verse. It is, with relation to this Singing and Praying by Inspiration, that the Apostle speaks of Womens Praying and Propheying in the Publick Assemblies of those Times in the 11th Chapter of this Epistle, at the 5th Verse. The Gift of

Propheſying was in thoſe Times given, in theſe Parts of it at leaſt, to ſome of that Sex, as well as in former Times it had been given to *Miriam*, and *Deborah*, and *Huldah*, in the *Jewiſh* Church. The Daughters of *Philip*, the Evangeliſt, are ſaid to have been Prophetesses, *Act. 21. 9.* they were enabled to Indite, and Sing by immediate Inſpiration, Spiritual Songs, and were mov'd to Sing them at Times in the Publick Aſſemblies of the Chriſtians. Which the Apoſtle there directs them to do with the Modeſty which becomes that Sex, and with their Heads decently cover'd. The Propheſying of the Women in the Congregation, which he ſpeaks of, muſt mean their Singing there the inſpir'd Songs which the Spirit gave them, and mov'd them to Sing. It does not mean inſpired Preaching, which was perform'd by Men that were Prophets, for the Women were forbidden to Preach in the Church by the ſame Apoſtle, in the 14th Chapter, 34th, 35th, Verſes, and in 1 *Tim. 2. 11, 12.* therefore he would not reckon it needful to give them any Rules for the Manner of their doing that. This part of the Prophetick Gift it ſeems was not given to them, and therefore they were not to pretend to it, or to take upon them to teach and utter

ter Exhortations in the Publick Assemblies. Neither does the Apostle by their Prophe-  
 sying, mean the foretelling Things to  
 come: For he is speaking there of the Or-  
 dinary Service in their Religious Assem-  
 blies, of Things ordinarily done in their  
 Publick Worship, when they came toge-  
 ther for Worship. He must then when he  
 speaks of Womens Praying and Prophe-  
 sying, mean their uttering Prayers and Spi-  
 ritual Songs by immediate Inspiration.  
 And it is to be observ'd, That the Apostle  
*Peter* represents it as foretold by the Pro-  
 phet *Joel*, that in those Times the Spirit  
 should be poured out upon both Sexes, and  
 they should enjoy his immediate Inspirati-  
 ons. For when the Spirit was given in a  
 wonderful manner to the Apostles at the  
 time of *Pentecost*, *St. Peter* tells the *Jews*  
 this was the fulfilling of the Prophecy of  
 the Prophet *Joel* in those Words; *It shall*  
*come to pass in the last Days, saith God, I*  
*will pour out of my Spirit upon all Flesh, and*  
*your Sons and your Daughters shall Prophecy,*  
*Acts 2. 16, 17.* Thus it appears that Songs  
 have been made to the Honour of God,  
 and the Singing them in his Worship has  
 been perform'd by immediate Inspiration of  
 the Spirit of God in the Christian Church,  
 as well as in the *Jewish* one. And if we



consider this Gift renew'd in the Beginnings of the Christian Church, on purpose that this part of Divine Worship might be perform'd in the Religious Assemblies of Christians; and the Apostles, *St. Paul*, and *St. James*, directing the Christians to Entertain themselves, and Exercise their Devotion towards God in Singing Psalms, and Hymns, and Spiritual Songs, I think it cannot with any Reason be doubted, but this is an acceptable way of Worship, and a way intended and design'd to be continued and practis'd in the Church through the Times of the Gospel. I add no more Particulars under this Head, for direct Proof of the Lawfulness of this way of Worship to us, because there will more Proof of it appear, at least by Consequence in what must be said to the other Heads of Discourse propos'd.

## SECT,

## S E C T. III.

*Wherein the Worship of God by Singing is shewn to be very just and reasonable Service, and agreeing with the Nature of Things.*

**T**HE second Argument, by which I propos'd to justify the Worship of God by Singing, is, That it is most equitable and just, it is altogether reasonable Service, and agreeing with the Nature of Things. The Worship of God in all the Parts of it is to be consider'd to have relation both to God, and to Us who perform it, and to be design'd and appointed as a due Homage and Honour to be paid him by us, and as a Mean of our Sanctification and Salvation. And this the Apostle Intimates, when in giving general Rules for the outward Management of it, he orders that all Things in it be done Decently, and in Order, and to Edification. Our Worship of God must be so perform'd, as to give him due Honour, and so as that it may best promote our Spiritual Benefit and Advantage, our Edification, and encrease

in Faith and Holiness of Living. And then considering the Glory and Greatness of God, and his just Expectations of Honour, and due Acknowledgments from us; And considering his infinite Goodness, and Good will towards Mankind, we may believe he can have order'd and allow'd us nothing to be done by us in his Worship, but what is both Honourable to himself, and Good for us. And if this way of Worship were not such, it would be Ground enough to believe that he has never appointed nor allow'd it. But besides, that we have very good Evidence that he has both appointed and allow'd it, from whence we may conclude, that it must needs be Honourable to himself, and Profitable to us, it may also be prov'd, and will indeed manifest it self, to a little fair Consideration of the Matter, from the Nature of the Thing, that it is Honourable to him, and very Beneficial to us, much tending to promote our Edification and Spiritual Advantage. I shall under this Recommendation of it prove that 'tis Honourable to God, an Instance of due Honour and Acknowledgment to him; And under the next, that 'tis Profitable to our selves. And so these Things will help us to believe that it is lawful, and allow'd by him,

him, as the Proofs which have been produced of that may help us to believe these Things concerning it ; and thus these several Arguments will considerably strengthen one another.

God is indeed a Spirit, and will be Worshiped in Spirit and in Truth. But since he is not only the Father of our Spirits, but the Author of our Bodies also ; 'tis fit and due to him that we Worship him with our Bodies, as well as with our Souls. And it will not satisfy our natural Obligations to him, that we Worship him only with our Spirits. They, who would have us only Sing in our Hearts, might as reasonably say, that we must only Pray to God in our Hearts, and give him Thanks with our Hearts. The Tongue of Man is call'd his Glory by the *Psalmist*; and 'tis certain that the faculty of Speaking is a Glory and Honour peculiar to Man, of all the Inhabitants of this World, of all those which have any Matter in their Composition. And he, who gave us this Glory, ought to be Glorified and Honour'd with it, as it is capable of doing this, in due Thankfulness and Return for so Honourable a Benefit. We are besides indebted to the Son of God for the Redemption of our Bodies, as well as of our Souls, which are  
for



forfeited by Sin to eternal Punishment and Misery : And Redemption gives a Right, as well as Creation to our Service and Praise. Therefore the Apostle insists upon it, that we are his both in Body and Soul, since we are redeem'd in Both, 1 Cor. 6. 20. and from hence he argues that we ought to Glorifie God with Both. *For ye are bought with a Price* (says he) *therefore Glorifie God in your Body, and in your Spirit which are God's.* This is due and just in it self, that we Honour and Worship God with all the Faculties and Powers in us, which are his, as we our selves are, and which he must be reckon'd to have given us. It was for this End that he gave us them : Whatever they are capable of, it must be reckon'd that he made and gave them for it. And he has given all the Faculties and Powers both of Body and Soul, whereby we are capable of paying him any Honour and Acknowledgment, with design that we should do this with them ; and 'tis certainly naturally just and due to him, that his End in making and giving these should be answer'd as far as we are able in the Use and Improvement of them. And then as we must Reverence and Honour God in our Mind and Thoughts, we must do it also in our Words and Actions. And as

we

we must speak to his Honour since he has given us the Power and Faculty to speak, we must also Sing to his Honour, since he has given us the Faculty and Power to Sing. If we have the Faculty and Power to Sing, or may have it with our Endeavour and Application to Learn and Practise it, we ought certainly to do this, that we may in this way Worship and Honour God, because in every way that we can, we ought to Honour him. And they, who do learn and practise Singing for their own Pleasure, or the Entertainment of others, ought certainly much rather to do it to the Honour and Glory of God. They, who learn and use any other Singing, are guilty of a great Omission, if they do not learn and sing Divine and Religious Songs, and accustom themselves to Sing to the Glory of God, and joyn with the Assembly when they are all call'd upon to Sing to the Praise and Glory of God. We have no Faculty or Power for our selves alone; our Tongues are not our own, they are for God, and all the Powers that belong to them are for him; but he uses the Powers of his Tongue only to himself, who only speaks, or only Sings to please or serve himself.

Again ;

Again; This way of uttering our Devotions, does naturally express the greatest Sense and Concern of Mind, about what we Utter and Speak, and the most rais'd Affections. As Poetry Illustrates the Subject it Treats on, and Magnifies it, and expresses a more lively Sense of it, and its excellent Properties, and more rais'd Affections towards it, than a bare, naked and plain Description, or Representation of the Thing: So in Singing, that which is compos'd, we naturally express a more lively Sense of the Matter of our Song, and more rais'd and higher degrees of Affection and Concern of Mind about it, than bare speaking it does express. And if the Matters of Religion deserve our greatest Sense and Concern of Mind, and the strongest and highest Affections; If what relates to God, the greatest and most excellent Being, the Lord and Owner, the Author and End of all Things be of greatest Importance, and does deserve our greatest Concern, most certainly Matters of Religion do best deserve both Poetry and Musick to be employ'd about them. They are the Things to which these are most due, and we cannot so justly, we cannot so worthily Sing any thing else as these. It were certainly very unjust and

disagreeing with the Nature of Things, to Sing any thing else, and not the Matters of Religion: To have, and to express a greater Sense, and more concern of Mind about any other Matters than these. The *Psalmist* intimates this Matter, when in urging very devout and affectionate Praises of God, as the Subject and Occasion did deserve, he urges the Singing of those Praises as the most fit way of expressing a due Sense of the Matter of them. This we see, *Psal. 98. O Sing unto the Lord a new Song* (says he) *for he hath done marvellous Things*, 1st Verse. As if what God had done, being so marvellous Things, could not be suitably Prais'd by a meer Rehearsing of them, nor without the Honour and Advantage of a Song. Again, he comes to the same Exhortation, and urges it as being mightily possess'd with the Reason and Fitness of it, 4th, 5th, Verses. *Make a joyful Noise unto the Lord all the Earth, make a loud Noise, rejoyce and sing Praise, Sing to the Lord with the Harp, with the Harp, and the Voice of a Psalm.* Nature and common Observation teach us, that there are different ways of expressing a different Sense of the Things we speak; and then that way which is naturally fit, and commonly and naturally used to express the highest



highest and greatest Sense of the Things we speak of, must be most suitable to, and fit for those Things which in their Nature do deserve the highest Sense of our Mind, and the greatest degree of our Affections about them: And this all must acknowledge to be the Matters of Religion.

Indeed, the natural Fitness of Singing in the Worship of God is so evident and manifest, that the Light of Nature, and common Reason of Mankind has discern'd and made them sensible of it. For there has not been any Religion whatever, whether true or false, till these new invented ones which are set up in our Times, that we have any particular Account of, but we find that it has used this way of Worshipping the Gods it acknowledged. The oldest Religions of the Heathens were attended with Hymns, made in Honour of their Gods; which they were wont to Sing when they offer'd their Sacrifices to them, and when they celebrated their Festivals. And some of the Hymns which they thus used, are remaining, and known to this Day. It is said to have been the most ancient sort of Poetry, and the first use of that among the Heathen Nations, to make Hymns to be Sung in Honour of their Gods, and in Worshipping of them. Whence

one says, Hymns are the right and due of the Immortal Gods (*Theocrit. Idyll. 2. V. 8.*) And 'tis said by a very Wise and Learned Author among them (*Plut. d. Mus.*) that among the ancient *Greeks*, their Musick was only employ'd in the Worship of their Gods, and for the Instruction of their Youth. Musick (says he) as yet, speaking of those ancient Times, was only used in the Veneration of the Gods, and the Praise of great and good Men: For these indeed, they were wont after their Death to Worship, as a lower sort of Gods. One of the ancient Writers of the Christian Church (*Clem. Alexandr. Strom. 5.*) tells us, That *Mercurius Trismegistus*, a Man of admir'd and honour'd Memory among them, compos'd Hymns which were used in Worship by the ancient *Egyptians*. And describing some of their Ceremonies and Rites of Worship, or a Religious Procession, he says, He that Sings goes first, bearing one of the Symbols of Musick; And he ought to have with him two Books, the one of which contains the Hymns of the Gods, the other the Rules for the Prince's Management of himself. And what their Reason, and the Light of Nature thus taught them to Practise in Honour of him whom they accounted a God, one of their best

best Men is found earnestly Recommend-  
 ing, and Urging Men to, (*Epictet. ap.  
 Arrian. l. 1. c. 16. in Bona de Div. Psalmos.*)  
 speaking thus of it. ' Is there any thing  
 ' can be more due from us, if indeed we  
 ' have any Understanding, than that we  
 ' do both publickly and privately Cele-  
 ' brate and Praise the Deity, and give him  
 ' Thanks for the Benefits bestow'd upon  
 ' us? Does it not become those that Dig  
 ' the Earth, and those that Plant, and  
 ' those that Eat, to Sing an Hymn to God?  
 ' Great is the God who gives us the In-  
 ' struments by which we Till the Earth;  
 ' great is he, who gives us Hands, and  
 ' the Pleasure in swallowing our Food, and  
 ' the digesting Faculty, and the Growth  
 ' of our Bodies, by ways unknown to our  
 ' Selves, and who inables us to Breathe e-  
 ' ven when we lie stupified in Sleep. For  
 ' all these Things it is due to him that we  
 ' Praise him, and Sing the most Divine  
 ' and best Hymn we can to his Honour  
 ' and Praise. If I were a Nightingal, I  
 ' would do as the Nightingals are wont  
 ' to do, if a Swan, I would Sing as Swans  
 ' do. But I have the Faculty and Use of  
 ' Reason, therefore by me God must be  
 ' prais'd and honour'd with an Hymn,  
 ' for that is my Duty. Which indeed I  
 ' design

design to perform, nor will I forsake this Order and Course as long as I am able to keep it. And I Exhort you (says he, to those to whom this Speech is directed) that you do the same Thing, and walk in the same Course. We may in some measure learn in how much Esteem this way of Worship was with them, and how necessary and fitting they thought it, by what we find said in a Fragment among the Writings of the Emperor *Julian*, concerning their Hymns made and Sung in Honour of the Gods. This Emperor pretended at least to be a Christian in the time of his Youth and Education, but coming to the Empire, he discover'd himself to adhere to the old Religion of the Heathens: And he set himself with a great deal of Wit and Learning to Justifie it, and to direct and teach the Heathen Priests, and the Professors of it, so to behave themselves, as that they might, as much as they could do, Credit and Adorn it. In this Fragment there are many excellent Admonitions given to the Heathen Priests, and Directions to Live well. And among other Things he says to them, ' The Hymns to the Gods must be perfectly learnt: Which are many, and very fine ones, compos'd by ancient and later Authors.

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' thors. And those of them especially you  
 ' ought to be well acquainted with, which  
 ' are Sung in the Worship of the Gods.  
 ' For many of these, the Gods themselves,  
 ' being entreated with many Prayers, have  
 ' deliver'd to Men : Some were compos'd  
 ' by Men, who by the Inspiration of a  
 ' Divine Spirit, poured them out from a  
 ' Mind upright, and inaccessible to all that  
 ' is Evil, in Honour of the Gods. (*Jul.  
 Opera. p. 301, 302. Ed. Lips. 1696.*) This  
 high Character of their Hymns was by  
 the Wit of that unhappy Prince invented,  
 without doubt to equal them with the  
 Psalms, and Hymns, and Spiritual Songs  
 which he knew frequently Sung by the  
 Christians in their Publick Worship.

Thus we may observe the Light of Na-  
 ture teaching the Heathens to see, that  
 which some among us cannot see by the  
 greater Light of Holy Scripture, who in  
 This, and other Matters govern them-  
 selves, as if this greater Light were given  
 to blind and dazzle only, and not to direct  
 Men. Thus indeed it comes to be with  
 them in Judgment, for, and by vertue of  
 their forsaking and despising the way ap-  
 pointed for their Instruction in Religion by  
 the Scriptures : By their heaping to them-  
 selves Teachers after their own Lusts, in  
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defiance of the Order and Government in the Church, instituted by Jesus Christ, and by depending upon immediate Teachings of the Holy Spirit of God, without due regard to the Ministry in Religion, together with their own Studying and Reading of the Scriptures, or in the Neglect of them. Who, while they will needs be Wiser than all the Christian World besides, become more Dark and Foolish than the Ignorant Heathen: And while they follow their own Fancies and Inventions in Purifying, as they pretend, the Christian Religion, or *thoroughly Reforming* it, as they are taught to speak, they really make it worse than that of the Heathens, and leave out of it in this Case an undoubted Duty, and a most fitting and agreeable way of Worship, and most reasonable Service.

## E 2      S E C T.

## S E C T. IV.

*Wherein is shewn, That this way of  
Worship is very Useful and Profita-  
ble to our Selves.*

**F**urther, to Recommend the Worship of God by Singing, to those who Condemn, and those who Neglect it, I shall, as I propos'd, represent, That it is highly Advantagious and Useful to our Selves. As it is very fit to Honour God, so' tis very useful for our Edification in true Piety and Vertue. I shall make it appear to those who will consider what is said, that this way of Worship is such as mightily helps to improve our Worship, and the Devotion of it, and promotes our Benefit and Advantage by it.

The Singing our Exercises of Devotion, raises and improves the Devotion of our Worship, both in our selves, and in one another, when 'tis perform'd in the Publick Assembly for Worship. As it does in its Nature express the greater Sense of the Mind, and the more rais'd Affections, and is upon that Account very just and agreeing

ing with the Nature of Things; and duly Honours God: So it does in its Nature tend and serve, to raise and excite, and improve our Affection, and concern of Mind about the Divine Matters which come under Consideration in our Worship, and to heighten our Devotion in Worship. He, who comes to the Worship of God with high and inflam'd Affections, and a warm Devotion, comes dispos'd and inclin'd to express and exercise these in the way of Worship. And if we come with our Mind Flat and Dull, and somewhat clog'd with Worldly Cares, or disorder'd with our Passions, and Affection to the Things of this World, this way of Worship apply'd to, and <sup>u</sup>ted, will be found serviceable to raise our Devout Affections, and to put us into the best Posture of Mind to Worship God with our Spirits, as well as we can do it, and will mightily promote our Worshiping in Spirit and in Truth. And we shall be able and likely to make the best Melody to God in our Hearts, when we make Melody with Harmonious Voices, and Sing to the Lord. It is the Experience of all the World, who have any Sense of Pleasure in Musick and Harmonious Songs, that what is joyn'd with that, does much more affect Men, than what is but

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barely



barely Rehears'd. The Musick, and pleasing Tune engages the greater Application of the Mind to the Matter, which comes along with it, and naturally moves the Affections. And the Mind has more Time and Leisure to Meditate and Dwell upon that which is Sung, than upon what we only, and more transiently Hear or Read, which it sooner passes away from. And this is a great Advantage towards the present and powerful Impression of it, and our Affection and Concern in it.

And as this way of Worshiping God, is exceeding useful to raise and encrease the Devotion of those who Sing to the Lord. So it is exceedingly useful to raise and encrease the Devotion of others, who hear such Singing. 'Tis a considerable Instance and Proof of this, which St. *Austine* gives, in what he says concerning himself, in the Beginnings of his Conversion to Christian Religion. He says, (*Confess. l. 9. cap. 6.*) concerning the Hymns and Spiritual Songs used then in the Church of *Milan*: ' Oh  
' how much have I wept! How exceed-  
' ingly have I been mov'd and affected at  
' thy Hymns and Songs, and with the  
' sweet Harmonious Voices of thy Church!  
' Those Voices entred my Ears, and thy  
' Truth insinuated it self into my Soul,  
' and

and from that were Devout Affections rais'd in me, and the Tears flow'd from me, and I was Happy in all this. What the Experience of this great and good Man tells us, our own, if we will try the Things, would tell us too. In this way of Worship, those who joyn together are more useful, and helpful to raise and improve the Devotion of each other, than in any other way of joyning in the Worship of God. He, who silently joyns with another in Prayer, having his Mind applied to it, and his Affections duly rais'd with it, yet while all this is within himself, and has no outward Tokens, or fit Expressions attending it, and signifying, and shewing his inward Devotion to those about him, his inward Devotion can have no Influence towards the raising or improving, or keeping up another's Devotion. But when a whole Company of Worshipers Sing either together, or by turns in the hearing of one another, they are all greatly helpful to each other, and to encrease and quicken each others Devotion. As live Coals kindle those that are dead, they being laid together, and such being together, all keep their Heat, and all Burn the better: So the Devotion which is express'd in fit ways, and especially such as this, which

is so proper and fit to excite and raise Devotion, and is shewn to others, does with great force and efficacy commonly promote, and improve the Devotion of others; and when many joyn together, to Exercise and Express their Devotion, they are all commonly the more Devout in the Worship of God.

And as this way of Worship is very useful to us, by encreasing and improving the Devotion of our Worship; 'tis also very much to our Advantage, as it encreases the Pleasure and Delight of our Worship. It is a great Advantage to us to take Delight in our Duty, and performing that which is indispensably requir'd of us. This brings us the more willingly to it, detains our Heart and Mind the better with it, keeps us from inward Wandrings and Distractions of Mind, makes us the more willingly stay our due Time in it, and prevents the Weariness which might grow upon us, and Dispirit, and Dull our Devotion. And since the Sabbath Day, as we may now call our Weekly Day of Rest and Devotion, is to be Sanctified by us in being employ'd in the Worship of God, it will effectually prevent all Tediousness in spending a Day for the most part in Worship, to mingle much this way of Worship with

with the rest. This is very Pleasant in it self, and being mingled with other Exercises of Worship and Devotion, will make them the more Pleasant and easie to us. The Pleasure of the Musick will make the Worship it is joyn'd with, the more Pleasant to every one that has any Sense of Pleasure in Musick. While we have Bodies, as well as Souls, and these are so nearly and intimately joyn'd together, they must needs be, and usually are, very helpful, or a great hindrance to each other in their Operations. And if the Body has Pleasure in the Worship, the Mind will be the more pleas'd and easie in it, as if the Body be incommoded, the Mind cannot Act pleasantly or freely. The *Psalmist* intimates the great Pleasure and Delight which this way of Worship affords: When he says, *Serve the Lord with Gladness, come before his Presence with Singing*, Psal. 100. 2. He hereby intimates, That Singing is both fit to express our Religious Joy and Gladness, and also to accompany, and encrease it. 'Tis that which will agree with Delight and Pleasure in Serving God, and promote and encrease the Delight and Pleasure of his Service. He signifies how much this adds to the Pleasure of Praising God, when he says; *Praise the Lord, for the Lord*



*is Good, Sing Praises unto his Name, for it is Pleasant, Psal. 135. 3. and, Praise ye the Lord, for it is good to Sing Praises unto our God; for it is Pleasant, and Praise is comely, Psal. 147. 1.* It is both fitting in it self, and a happy pleasant Exercise for us to Sing to the Lord. To this purpose, a Pious and Good Man of the Primitive Times of the Church, speaks thus of this way of Worship. ‘ Is there any thing (says he) can  
 ‘ be more Blessed or Happy than for Man  
 ‘ on Earth to imitate the Harmony of the  
 ‘ Angels in Heaven? At break of Day to  
 ‘ betake himself to his Business, but never  
 ‘ without Prayer; and with Spiritual  
 ‘ Songs to season as it were the Actions of  
 ‘ his Life. In as much as the Admonitions  
 ‘ and Instructions contain’d and convey’d  
 ‘ in those Hymns, are wont to confer a  
 ‘ chearful and pleasant Tranquility of  
 ‘ Mind. (*Bas. Masn. Ep. ad Greg. Theol.*)  
 But I need not stay long upon Proof of the Pleasantness of this way of Worship.

It may serve to Demonstrate further the Usefulness of it to us, to say, That as it is useful to raise and heighten our Devotion, and to engage our Minds by the Pleasantness of it: So ’tis therein highly useful to render our Devotion and Worship the more acceptable to Almighty God.

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The more Affection and Devotion we Worship God with, and the more Engagement and Concern of our Soul and Spirit there is in the Performance, our Worship is the more pleasing and acceptable with the Father of Spirits. He regards chiefly the Mind and Heart as the most important Part of Man, and the most of him; and will not regard those Services in which we draw nigh to him with our Lips, and Worship him with our Mouths, while our Hearts are far from him. But that way of Worship must be very useful to us, which renders our Worship very acceptable with him, who is *a Rewarder of those that diligently seek him*. It will thus be useful to us by the more certain and effectual obtaining the Favour and Blessings of Heaven upon us. Nothing can be more desirable to us, than to be well accepted with God in the Services which we render him: Nothing can be more Beneficial and Profitable to us, than that which renders us most Acceptable to God in our Worship; which gives us by Consequence the greater Interest in his Favour, in whose Favour is Life, who is the Fountain of all our Good, and can do more towards the making us Happy, than we can ask or think. What renders us most Acceptable to him, serves

serves to open this immense Fountain of all desirable and necessary Good, and to procure us the most plentiful and abundant Streams of it. So that this way of Worship, then, serves to gain us the largest and best Enjoyment of God, that we can attain in this Life: And does much towards the rendring our way to Heaven, strow'd, as we may say, with the Pleasure and Happiness of Heaven. It will give us joyful and pleasing Fore-tastes of that Felicity which is to come, and enable us even at present to rejoyce with Joy unspeakable.

This way of Worship proves it self further extreamly useful to us, in that it greatly promotes our Edification in Faith and Piety, it is serviceable to our Spiritual Advantage and Improvement in Sanctification and Holiness. While we Exercise Holiness in Divine Worship, we shall become the more Holy: The Exercise of Religion tends and serves to make us the more Religious, to encrease in us the Reverence and Fear, and Love of God, our Hope and Trust in him, and Dedication and Resignation to him; And then what tends to engage us much in Worship, as that which is naturally Pleasing to us does, and what serves to engage our Minds, and raise our

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Devotion in Worship, and so makes us, as we may say, the more Holy and Religious in the Performance of it, this does proportionably serve and promote our encrease in Piety and Devotion by our Worship. This way of Worship is eminently and peculiarly serviceable to this great and happy Effect, as it gains admittance beyond any thing to the Matters of Religion which it is joyn'd with: It gives them Force and Impression upon us, and fixes them well in our Minds: It helps them much, not only to Affect us for the present, and form the present State of the Mind, but even to form a lasting Disposition, and so it serves to give the Matters of Religion a due and great influence and force in the Government of our Life and Actions.

This is due to the natural Force and Power of Musick upon the Mind of Man. The wiser part of the Heathen World have long ago had Experience, and Knowledge of this, and of the Usefulness of Musick to convey and fasten Instruction, and form the State of the Mind, and the Manners of Men's Lives. Musick is indeed the most effectual Instrument both to Correct or Corrupt the Minds of Men, both to Instruct and Accomplish them with Good, or to Deprave and Corrupt them  
with



with Evil. It was the Opinion of a very Wise Man among the Heathens (*Plato*, in *Plut. d. Mus.*) That nothing does so easily Influence the tender Minds of Children and Youth, as the pleasing Musick of Songs and Singing: The Force and Power of which upon them (says he) both to good and bad Effects, is so great, as can hardly be express'd. And considering the Influence of Musick upon Men, another says, (*Plut. Ib.*) The ancient *Grecians* very justly took special Care that their Youth should be Instructed in Musick, and well acquainted with it: As judging that their Minds might be form'd and compos'd to what is best becoming them by the help of Musick. The ancient Writers among them speak great Things concerning the Power of Musick upon the Minds of Men, to allay and assuage their Passions, or to Excite them. *Homer* tells us, That the Anger of *Achilles*, against *Agamemnon*, was allay'd by the help of Musick. 'Tis said, *Timotheus*, an able Musician, could by altering his Musick, put the Great *Alexander* into what Disposition he pleas'd, and at any time allay and alter the Extravagance of his Passions. (*Plut. Ib.*) And the Wise and Excellent Author, who relates this, says, ' If any one would take the Pains

' to Attain and Learn that sort of Musick  
 ' which is useful to Form and Compose  
 ' the Minds of Youth, and so in his first  
 ' Years were form'd to Accuracy and Ex-  
 ' actness; He would come to Esteem and  
 ' Embrace those Things which are Excel-  
 ' lent, and Comely, and to Despise and  
 ' Condemn the contrary, and that not on-  
 ' ly in Musick, but in other Things also.  
 ' And that Man, says he, would be free  
 ' from every base Action, and derive this  
 ' great Benefit from Musick, that he would  
 ' be Profitable both to himself, and the  
 ' Common-wealth, and allow himself in  
 ' no indecent uncompos'd Discourse or  
 ' Action, but in all Things would observe  
 ' Measure and Decorum. And it may be  
 ' shewn by many Instances (says he) that  
 ' those Cities which were govern'd by the  
 ' best Laws, took special care to regulate  
 ' the Common Musick: But it shall suffice  
 ' to mention *Terpander*, who appeas'd a  
 ' Sedition, and civil Dissention among the  
 ' *Lacedemonians* by his Musick, and made  
 ' them, who were ready to Destroy one  
 ' another to Embrace, and Live together  
 ' as Friends and Brethren. And this, says  
 ' he, is the first and most excellent Office  
 ' of Musick, to make grateful Acknow-  
 ' ledgments to the Gods: The next is to  
 ' regulate

regulate and compose to Vertue the Minds of Men. From the natural and common force of Musick, then, upon the Minds of those who have any Sense of Pleasure in it, we may expect great Benefit and Advantage from much use of Singing and Musick in our Worship of God.

Accordingly the long Experience of the Christian Church has found the Vertue and Influence, and the mighty Benefit of Singing in Divine Worship. And the many early Testimonies of the good Effects of it, prove this Recommendation of it by Matters of Fact, and leave no room to doubt, but that it is an exceedingly useful and edifying way of Worship. One of the Ancients Recommending the Book of *Psalms*, says these Things following to our purpose, concerning the Singing them. (*Bas. Magn. in Pref. in Psalm.*) ‘ It heals  
 ‘ the Wounds of our Souls, however In-  
 ‘ veterate they are grown ; and to a fresh  
 ‘ or green Wound which we have gotten,  
 ‘ it affords a speedy and quick relief : And  
 ‘ the Singing of them does this, by charm-  
 ‘ ing and pleasing the Mind, and by a  
 ‘ Pleasure which insinuates good and honest  
 ‘ Thoughts. For when the Holy Spirit  
 ‘ saw that we are hardly perswaded to the  
 ‘ embracing of Vertue, and come but  
 ‘ slowly

' slowly to the correcting and due regula-  
 ' tion of our Lives and Manners, and that  
 ' we are entirely addicted to what is plea-  
 ' sing; What has he done, but mingled in  
 ' Scripture Instructions with Songs? That  
 ' the Ears being sooth'd and charm'd with  
 ' the soft Harmony of Voices, we may, as  
 ' it were, unawares, and as doing some-  
 ' thing else, suffer the profitable Instructi-  
 ' ons of his Word to take Possession of  
 ' our Minds. For this Reason was the a-  
 ' greeing Harmony of Psalms invented,  
 ' that even those who are Children in Age,  
 ' and remaining such, while they seem  
 ' only to be pleas'd and entertain'd with  
 ' the Musick, they have their Minds also  
 ' really Instructed. And in a Transport  
 ' at the Consideration of this, he cries out,  
 ' Oh truly wonderful and wise Invention  
 ' and Stratagem of this Divine Teacher !  
 ' Who has found a Means whereby at once,  
 ' and with the same Labour we may please  
 ' our selves with Harmonious Songs, and  
 ' learn the Doctrin which is saving to our  
 ' Souls. For whatever comes into our  
 ' Minds together with a Tune, it is im-  
 ' press'd more durably there, and takes  
 ' much the faster Possession of us. For we  
 ' seem ( says he ) to be so contriv'd by  
 ' Nature, that these Things hardly abide



' at all with us, which we unwillingly  
 ' learn and receive ; and on the contrary,  
 ' one knows not how, all that stays and  
 ' fixes better in the Memory, which insi-  
 ' nuates and steals into us by the charming  
 ' Pleasure that is enjoy'd in the convey-  
 ' ance. And as a Proof, That the Sing-  
 ' ing of these Psalms and Hymns, and Spirit-  
 ' ual Songs in Publick Worship, is a very  
 ' effectual way of conveying and fastening  
 ' Instruction, and of promoting our Im-  
 ' provement by our Worship, he says, ' Of  
 ' the promiscuous Multitude, and those  
 ' who are most careless and negligent of  
 ' searching into the Scriptures, and learn-  
 ' ing what they contain, there is hardly  
 ' one perhaps to be found, who will com-  
 ' mit to his Memory, and carry away  
 ' with him from the Church any Precept  
 ' deliver'd from the Prophets or Apostles :  
 ' But yet even these do all Sing the Dictates  
 ' of the Psalms in their Houses, and carry  
 ' them about with them in the Markets.  
 ' The Things deliver'd in the Psalms, and  
 ' convey'd into their Minds with pleasing  
 ' and musical Sounds abide with them.  
 Another of the learned and pious Men in  
 early Times of the Christian Church  
 (*Theod. in Suicer. under the Word Psalms*)  
 says, ' Tho' we see very many retain in  
 ' their

' their Minds, and mention in their Dis-  
 ' course but little or nothing of any other  
 ' of the Divine Books, yet we find many  
 ' often Entertaining themselves with the  
 ' Spiritual and Divine Songs of *David* in  
 ' their Houses, in their Walks, in their  
 ' Journeys by the Musick of their Sing-  
 ' ing : And by this Delight of the Mind  
 ' they receive Advantage and Benefit too.  
 ' Another says, infinite Benefits are pro-  
 ' cur'd to us by the Psalms : They draw  
 ' away the Mind from this Earth, and  
 ' render it as it were winged, they make  
 ' us Sublime and Heavenly. (*Chrysost. in*  
*Pf. 147. Suicer. lb.*) The same Person Writ-  
 ' ing upon the 135 *Psalms*, says, concerning  
 ' the Singing them, ' That the Thing it  
 ' self has a certain Pleasure in it, joyn'd  
 ' with Profit and Advantage. And the  
 ' principal Advantage there is in Singing  
 ' Hymns to God, is, That this cleanses  
 ' and purges the Mind, that it raises and  
 ' elevates the Thoughts, that it teaches  
 ' true and exact Principles, and in this  
 ' way we Philosophize about, or Enter-  
 ' tain our selves with the Knowledge and  
 ' Contemplation of Things present and  
 ' future. And with all this Benefit there  
 ' is by vertue of the Melody added a deal  
 ' of Pleasure, and Recreation and Com-

' fort of the Mind: And it makes a Man  
 ' sober, grave, and decent in his Life and  
 ' Manners. And that this Singing tends  
 ' to this Effect, and makes Men, such is  
 ' evident (says he) from hence, That the  
 ' *Psalmist's* Word here, as interpreted by  
 ' some, signifies Decorous, or Comely, and  
 ' by others Sweet and Pleasant: And both  
 ' say that which is true of the Thing.  
 ' For tho' a Man be a thousand ways Mo-  
 ' rose and Rude in his Passions, while he  
 ' sets himself seriously to Sing his Psalm,  
 ' he composes and allays the rude Disorders  
 ' of his Mind. If he be oppress'd with  
 ' innumerable Evils, and overcome with  
 ' Sicknes and Discontent, while he is  
 ' sooth'd with this Pleasure, his Mind rai-  
 ' ses it self, lifts up his Thoughts, and is  
 ' carried up on high. Another very an-  
 ' cient Author speaks thus of this Matter  
 ' (*Qu. & Resp. ad Orthod. 107, inter Opera*  
 ' *Just. Mart.*) and recommends, for its Use-  
 ' fulness and the great Benefit and Advan-  
 ' tage of it, the Singing Divine Songs in  
 ' the Worship of God; ' Singing, says he,  
 ' remains in the Church: (Which he says  
 ' with relation to the Times of the *Jewish*  
 ' Church, and signifies in it, that this was  
 ' continued in the Christian Church after it  
 ' had been used in the *Jewish* one) and he  
 ' gives

gives these very good Reasons to our Purpose for it. For that (says he) this does with Pleasure Excite the Mind to the ardent Desire of what is celebrated in the Song. This allays and asswages the Affections and Motions of the Flesh: It stifles the evil Thoughts suggested by our invisible Enemies: It waters the Mind to the making it Fruitful of divine and good Things: It makes those who Labour in Holiness of Living, Generous and Strong, and constant in bearing the Adversities they meet with: It brings to Men a Remedy and Relief against all those Things which are Sad and Grievous. *St. Paul* calls this the Sword of the Spirit; there where he is directing the Soldiers of true Piety, with what Armour they must furnish themselves. For it is the Word on which the Thoughts are employ'd, and which is compos'd into a Song, and Sung, and it resists and drives away Devils: And the Improvement and Perfecting of the Mind in the Vertues of true Religion, is promoted by the Ecclesiastical Songs. This Book indeed is with good Reasons thought not to be of that Author, among whose Works it is commonly Printed; but the Author of it is judg'd to have liv'd in the 5th or



6th Age of the Church, which is above a Thousand Years ago. Thus have Pious and Learned Men given early and many Testimonies of the great Usefulness of this way of Worshiping, and of the Benefit which it is fit and proper to afford, and does commonly bring with it: And these Testimonies being what they say of it upon their Observation and Experience, are a full Proof of the Thing, and may justly recommend this way of Worship to those who would order all Things in Publick Worship according to the Apostle's Rule, *Let all Things be done to Edifying.* All these Things together, may, I think, be sufficient to justify and recommend, and perswade Men to comply with this way of Worship.

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T H E

Second P A R T.

Representing the Matter, or  
what may be Sung in the  
Worship of God.

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S E C T. I.

*Giving an Account in General of the  
Apostle's Words concerning this.*

**I** Come now to the Second Part of my  
Design, which is to Represent the  
Matter which may be Sung to the  
Lord : Or what we may Sing in the  
Worship of God, as this may be learnt  
from the Words of the Apostle concerning  
it in our Text, who speaks of it here un-

der these three Names: *Psalms, and Hymns, and Spiritual Songs.* To understand what he means, and designed by these three Words, we must observe these Things following.

These three Names, of what may be Sung in the Worship of God, which the Apostle uses here, and in *Eph 5.* are all to be found in the Book of *Psalms*, applied to the Songs which are contain'd therein. Where we find *Mismor*, the Word rendred a *Psalms*, and *Schir* for a *Song*, and *Hallel* for an Hymn. And we may observe, That some of those Songs have the Name of a Psalm only, some only the Name of a Song, and some only the Name or Title of an Hymn. Of this last sort is the 111th, and some others which begin with the Words, *Praise ye the Lord*, which render the Hebrew Word *Hallelujah*, and this is by Learned Men justly reckon'd the Title of the following Psalm, before which it is set. To some of them we find the two Names given of both Psalm and Song. We will observe also, That the *Hebrews* give the Name of Hymns to the whole Book of Psalms, tho' very few of the Songs contain'd in it, have that Title in Particular given them there. And the ancient Greek Translation, which was in Use among the

*Jews*

*Jews* in our Saviour's Time, calls them all in general by the Name of *Psalms*, and the Book is call'd by that Name alone in the Writings of the New Testament. In *Luke* 20. 42. 'tis call'd the Book of *Psalms*. And we cannot doubt, but the Apostle *James* design'd to speak of those Songs in General, when he said, *Is any Merry, let him Sing Psalms*. Thus we see these Names have been Promiscuously given, and so as that a Psalm may be call'd an Hymn, and an Hymn a Psalm, and both these may be call'd a Song. And as these Names do not necessarily speak the Things to be distinct and several, to which they are applied, so neither does the Matter distinguish them. 'Tis said, Hymns are employ'd in the Praises of God; But we see the 112th *Psalm*, which has the Title of an Hymn, is not at all employ'd in the Praise of God properly, and directly, but in Celebrating the Happiness of good Men from the Favour of God to them; And this is not all the Matter of Hymns where 'tis much so, nor only the Matter of Hymns; Else it were improper for the *Hebrews* to call the Book of *Psalms* by the Name of Hymns, when so few are entirely employ'd directly in the Praises of God, and many of them chiefly consist of other Matters. In the  
Heathen



Heathen Authors we find other Matters contain'd in their Hymns, besides the Praises of their Gods: And they commonly concluded them, at least, with Requests for their Favour in general, or for some particular Goods. This Account is given of them by a learned Man, (*Nat. Com. Myth. l. i. c. 16.*) and we may observe it in the Hymns of *Callimachus*. And the Oration made by the Emperor *Julian* in the Praise of his great God the Sun, which he calls an Hymn to him, concludes, after the Praises of his God, with Requests to him for the City, that it might be Eternal, and always-favour'd; and for himself, that he might be Happy and Fortunate, and might live so long as would be pleasing to the God, and profitable to himself, and useful to the *Roman Commonwealth*. And there is an ancient Hymn which our Church uses in her Office for the Communion, which has been always call'd an Hymn, and the Angelical one, for a Reason to be observ'd hereafter; which, as such things often do, consists partly of Doxology, and partly of Prayer. Psalms contain a great Variety of Matter; We find those which go under that Name, containing, both Praises of God, and Petitions and Requests, and Thanksgivings,  
and

and even Confessions of Sin, Instructions and Admonitions in Piety and Virtue, and Recommendations of the Law of God, and the Rules and Practices of Religion. The Hebrew Word for a Psalm coming from another, which signifies to cut short, it signifies a Composition consisting of concise or short Sentences : And so any Divine Matter thus compos'd may be a Psalm ; and these being call'd Songs, it appears therein, that the Matter of a Psalm and a Song is not necessarily different. The Matter of those call'd Songs is also very various, and the same with those call'd Psalms ; this must be when the same Composition is call'd both a Psalm and a Song. And we find that which *Moses* and the Children of *Israel* sung at the *Red-Sea*, entirely employ'd in the Praise of God ; yet not call'd *Hallel*, but *Schir* ; not a Hymn, but a Song. And there is a Song of *Moses*, as it is call'd, which we have in *Deut.* 32 which is but little employ'd in the Praises of God, but chiefly in upbraiding the Children of *Israel* with their unworthy Behaviour towards him, and was written as is said, Verse 26 of the foregoing Chapter, to be a Witness against them, when they should come to forsake him and his Laws, and to suffer for so doing. We  
may

may say, I believe, that a Psalm compos'd chiefly in Praise of God, is a Psalm, and Hymn, and a Spiritual Song; all these Names will agree with it. A Psalm compos'd and consisting chiefly of other Matters, is a Psalm and Spiritual Song, but not an Hymn. A Discourse compos'd in praise of God, which is not in short Sentences, and fitted to be Sung, may be call'd an Hymn, but is not a Psalm or Song. By these three Names, then we may understand, the Apostle design'd to mean all sorts of Divine and Religious Songs, whatever the particular Matter of them might be, and by which soever of these Names they were call'd. Now this being said, I shall represent the Matter, which may be sung in Divine Worship under the three following Heads. *First*, Any Divine and Religious Matter may be sung in the Worship of God. *Secondly*, We may also sing the Hymns and Psalms which we find compos'd in the Holy Scriptures in the Worship of God. *Thirdly*, And so we may also the Hymns and Songs which are of Humane Composure, the Matter of them being Religious, and agreeable with the Holy Scriptures, and such as is fit to be express'd in our Devotions to Almighty God,

S E C T.

## S E C T. II.

*That any Divine and Religious Matter may be Sung in the Worship of God.*

**W**E may Sing in the Worship of God any Divine and Religious Matter, which is in it self fit to be offered to God. We may sing our Prayers or Praises, our Petitions for God's Mercies, which we want, and Thanksgivings for the good Things we have receiv'd. We may express and exercise our godly Sorrow and Repentance, our self Abasements and Humiliations in Religious Singing : And we may magnifie and extol the great God and his wonderful Works in this Way. This may be learnt from the Book of *Psalms*, which were all compos'd for Singing, and used so ; and where we see all these sorts of Matter compos'd into Psalms and Hymns and Spiritual Songs. There are some call'd Prayers ; some are Penitential and express Sorrow and Humiliation for Sin ; some historically relate, and illustrate, to the Glory of God, his

Works



Works of Creation and Providence, the Instances of his Favour to good Men, and his Judgments and Punishments upon those that were wicked, and the Enemies of his Church and true Religion; some inculcate Precepts, and are said to be for Instruction; some reprove, and some exhort; some give Thanks for Favours vouchsafed to the Church of God in Times past; and some foretell and speak the expectation of Favours and Mercies which were then future and to come. All these things then, may be sung in the Worship of God, we may conclude, in that the Spirit of God dictated such Matter by immediate Inspiration to be sung to the Lord. And as we may put all these Matters into our Prayers, and therein worship God, and give him Glory and Praise, we may also Sing to the Praise and Glory of God, any of these Matters; and therefore they may be the Matter of our Hymns and Spiritual Songs. Besides, to make this good, it may be said, that the Musick and Singing raises Affections which are suitable to the Matter which is Sung, be it what it will; and so it may increase our Godly Sorrow, as well as Religious Joy, and make us condemn our selves with more Earnestness and Concern of Mind, as well

as praise God with the more Devotion. There is a Passage to this Purpose, we may take notice of in an ancient Writing, which comes to us among the Works of *Justin* the Martyr, in which the Author confirms what I have said. (*Qu. et Resp. ad Orthod.* 54) He puts first this Question: If *Moses* foretold the Violations and Transgressions of the Commands of God, which the People of *Israel* would fall into, because of those Afflictions and Chastisements which would come upon them for these Things, for what Reason was this Matter compos'd into a Song, since the Minds of Men are wont to be made Merry and Cheerful by Songs, rather than to be disciplin'd and corrected to their Amendment? Then he returns Answer to it in these Words: The Musick of the Song being order'd agreeably to the Matter which it contains, helps to form the Mind into the Disposition which is also agreeable thereto; which signifies, that the Author's Opinion of the Case was, that Singing would suit all sorts of Occasions, and promote a devout Disposition of any sort, whether of Repentance and Godly Sorrow for our Sins committed, or cheerful Joy and Thankfulness for God's Mercies and Favours receiv'd. To which we  
may

may add, that since the Musick engages the Mind much the more about the Matter which is Sung, for being agreeable and pleasant to it, this is a fit Course to convey Instruction, this way will gain it Admittance, and be serviceable to fix it and make it abide with us. And these things may serve to justify the Church in appointing or using to Sing all sorts of Matters, and even amongst others her Litany, or most earnest Prayers and her Confessions of Faith, as the Christian Church hath been known anciently to do, and as the true Protestant Churches beyond the Seas are known to do at this Day.

### S E C T. III.

*That we may also Sing the Hymns and Psalms, which we find compos'd in the Holy Scriptures, in the Worship of God.*

**T**Hose who condemn the ordinary Singing in the Worship of God by the Christian Church, pretend that those Psalms and Hymns which we have in Scripture,

Scripture, do not sute our Times, and therefore should not be Sung by the Christian Church : But this is a great Mistake. Those who have been well acquainted with the Book of *Psalms*, have recommended it as able to furnish us with fit Matter to Sing on all Occasions ; such as is suitable to every sort of Circumstance or Condition, which either the Church of God, or that Part of it to which we belong, or even any private Person can come under. One of the Ancients has abundantly shown this Book to be of so general Use, and has particularly directed to the *Psalms* which are suitable to every Case that can perhaps be thought on, (*Athanasius de Interpret. Psalm. ad Marcellinum.*) It would detain me too long to make this appear by particular Instances, as I might do from him. And because those who dissent from the Establish'd Church are of more Value commonly among all the Sorts of them, tho of different Parties and Sects from themselves than any other, and even while they cannot agree with one another, therefore I shall add here what is said by one of them to this Matter. Dr. Manton in his Exposition on *Jamet*, 5. 13. speaks thus, (p. 573 and 4) " Scripture-Psalms not  
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' only may be Sung, but are fittest to  
 ' be used in the Church, as being endit-  
 ' ed by an infallible and unerring Spirit,  
 ' and are of a more diffusive and unlimit-  
 ' ed Concernment, than the private Di-  
 ' ctates of any particular Person or Spirit  
 ' in the Church. 'Tis impossible any  
 ' should be of such a large Heart, as the  
 ' Penmen of the Word, to whom God  
 ' vouchsafed such a Publick, High, and  
 ' Infallible Conduct; and therefore their  
 ' excellent Composures and Addresses to  
 ' God, being recorded and consign'd to  
 ' the use of the Church for ever, it seems  
 ' a wonderful Arrogance, and Presumpti-  
 ' on to any to pretend to make better, or  
 ' that their private and rash Effusions will  
 ' be more Edifying. Certainly, if we  
 ' consult our own Experience, we have  
 ' little Cause to grow weary of *David's*  
 ' Psalms; those that pretend to the Gift  
 ' of Psalmody venting such wild, raw  
 ' and indigested Stuff, belching out Re-  
 ' venge and Passion, and mingling their  
 ' private Quarrels and Interests with the  
 ' publick Worship of God. This appears  
 to have been said against some who re-  
 jected the Scripture Hymns and Psalms,  
 and pretended to Sing by immediate In-  
 spiration, such Songs as were more suit-  
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able to their State and Times: And it is well said, but is also against themselves in the pretence of praying by the Spirit, as they commonly practise this, while they will go to Prayer, and not prepare or consider before-hand, perhaps a Word or Sentence which they shall say; and pretend the Spirit of God shall suggest it to them, or bring it to their Remembrance, which is what they say they challenge of his Assistance in Prayer. And they often by this means fall into the Disorders which are imputed to those who pretended to Sing by the Spirit; tho' if they are told of them, they exclaim against it as Prophaneness, and would have it thought almost, at least, a Blasphemy against the Holy Ghost. But they prove they are not so assisted in Prayer as they pretend to, in that they often do utter such things, and in that they cannot utter any thing of Scripture, or any fit Matter of Religion in their Prayers, but what they have learnt by hearing or reading them. Indeed, to have been consistent with themselves, they ought all to have pretended to Sing by the Spirit, as they did, and do still to pray by the Spirit. And it is apparent, that the setting up *Extempore* Prayer, and the urging and recommending of that

that under the Name of Praying by the Spirit, and the urging those Scriptures for it, which speak of the Praying by Inspiration which was perform'd in the Apostles Times, was likely and fit to do it, and did lead and betray these others, without doubt, whom he disputes against to pretend to Sing by the Spirit; which may as well be pretended to, and be as well justified from the Scriptures as such a Practice of Praying with a pretence of Praying by the Spirit therein.

But this wild and false Notion of the Spirit's Assistance in our Devotions, as it induc'd some that receiv'd it to cast off the Singing what is prepar'd and afforded in Holy Scripture for it; so it induced others of them to cast off all Singing in the Worship of God, because they found they could not have Psalms and Spiritual Songs immediately suggested to them, as they thought their Prayers were by the Spirit of God. And they urg'd, and do still urge against the ordinary Performance of this Part of Divine Worship: That prelimited Forms of praising God vocally Sung by all the Church together, is no Gospel Ordinance (*Marlow. Tract. of Singing, p. 1.*) Neither do our Brethren Sing after the Example of

the

' the Primitive Christians in the first Gos-  
 ' pel Churches: For the Matter of their  
 ' Songs was not in a pre-stinted Form of  
 ' Words, but was then given more im-  
 ' mediately to the Gospel Ministers, by  
 ' an extraordinary Inspiration of the Ho-  
 ' ly Ghost (*Ib. p. 5*) And to understand  
 ' those Words, *Psalms, and Hymns, and*  
 ' *Spiritual Songs*, *Eph. 5. 19. Col. 3. 16.*  
 ' to bind us to the limited use of those  
 ' *Psalms, &c.* in the Book of *David*, af-  
 ' fords a strong Argument for the law-  
 ' ful Use of prescript and stinted Forms  
 ' of Prayers. And if it be warrantable  
 ' to Sing prescrib'd, and set Forms of  
 ' Prayers and Praises, it is equally law-  
 ' ful otherwise to deliver such set Forms  
 ' of Prayers and Praises Prayer-wise,  
 ' and to say them as well as Sing them,  
 ' (*Ib. p. 6.*) And would not our Singing  
 ' Brethren say, that to give Thanks to  
 ' God, or praise him Prayer-wise in a  
 ' pre-stinted Form of Words, is less Spiri-  
 ' tual, a lower Attainment, and a meaner  
 ' and less acceptable way of Worshipping  
 ' God, than to offer our Praises Prayer-  
 ' wise by the gracious Gift of the Holy  
 ' Spirit? (*Ib. p. 8.*) The Sum of all this  
 is, that the Singing in the Apostles  
 Times in the Christian Church was ex-  
 G 3 traordinary,



traordinary, or by an extraordinary Gift, and there are none that have such Gifts now, and therefore none must Sing in these Days, since miraculous Gifts are ceased. Thus do the Dissenting Principles after the true Nature of Error, prove fruitful of Error; and by these Fruits they may be known, and do indeed fairly warn all People to avoid them. And thus do the Dissenters dispute one another upon their own Principles; and those of them who oppose these Arguments against Singing, are forced to forsake their false Notions about praying by the Spirit. But this is a Matter to be further consider'd in its more proper place, God willing.

I shall here distinctly show, that we may Sing in our Worship those Psalms and Hymns which the Spirit of God has given by Inspiration to others. And I shall justify this by the practice of the *Jewish* Church, by the practice of our Saviour and his Apostles, and by that of the Primitive Christian Church in the purest and best Times of Christianity. And this I shall the more largely insist upon, because this will further confirm, as I said I should do the Lawful-

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Lawfulness of this way of Worshipping God.

We will begin, to make this good, with the practice of the *Jewish* Church. The first inspir'd Song which we find mention'd, and which is said to have been used in the Worship of God, is that of *Moses* at the *Red-Sea*. 'Tis said *Moses* and the Children of *Israel* Sung that Song, *Exod.* 15. 1. But certainly *Moses* only compos'd it, and that by Inspiration, it being one part of the Prophetick Gift, with which he was eminently endow'd; it was not thus given to the whole Congregation: And then he must have communicated it to the *Israelites* in some other way, so as that they could Sing it together with him. Yea, and the Women of the Congregation, together with *Miriam*, joyn'd in this way of Worshipping God on the great Occasion which was then afforded them. Here was a Song compos'd by *Moses*, who receiv'd it by Inspiration, and Sung by him, and together with him; it was Sung by others, who did not receive it by Inspiration; and they did this by the Direction of a Prophet, whom God made use of to be their Guide in Matters of Religion,

Again, 'tis evident in the Scriptures of the Old Testament, that the Psalms which *David* compos'd by Inspiration, were Sung in the ordinary Worship of God in the Temple by the *Levites*, who did not partake of the Inspiration which indited and compos'd them. And the Psalms which *Heman*, *Asaph* and *Jeduthun* compos'd by Inspiration, who are therefore said to Prophesy, these their Sons, who are not said to Prophesy, or Sing by Inspiration, but to be *instructed in the Songs of the Lord*, are said to have Sung in the Publick Worship, *1 Chron. 25. 1, 2, 3, 6, 7.* Again, at the Building of the second Temple, and when the Temple Worship was restor'd after the return of the *Jews* from the *Babylonish* Captivity, this Exercise of Religion was restor'd; and as it is said, the *Levites* Sung after the Ordinance of *David*, we may believe they Sung, as had been done before, the Psalms of *David*, and other inspir'd Psalmists of that Church and Nation. This we are told, *Ezra 3. 11.* This may suffice to represent the Practice of the *Jewish* Church in this Matter.

I come now to justify the Singing the Scripture-Hymns and Psalms in the Worship of God, by the Practice of our Saviour. It is said of him, and his Apostles,

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in celebrating his last Passover, *Mat. 26. 30. That they Sung an Hymn.* It is not said indeed what they Sung, but since the Expression is in the Plural Number, and 'tis said *They* Sung, not our Saviour alone, but his Apostles together with him, we must conclude he did not then Sing an Hymn of his own immediate Composing at that Instant, but such an one as his Apostles were well acquainted with, who Sung as well as he, and therefore they must be well acquainted with the Song before-hand. And if they Sung with him a Song compos'd by himself for that Occasion, but which they were not inspir'd with, we have here the Apostles Practice even in Company with our Saviour, and by his immediate Direction, to justify the Singing, what we are not our selves inspir'd with. But since 'tis known, That the *Jews* were wont at the Celebrating of the Passover, to Sing the Psalms from the 113th to the 118th, including also these; this is Ground to believe, that our Saviour herein Practised what was the usual Custom of the *Jews*, especially since his Apostles Sang with him, for so the Apostles might well be acquainted before-hand with what was Sung. If this be so, then we have the Practice of our Saviour himself



self to justify our Singing the Scripture-Hymns and Psalms. And if he, who could Sing by Inspiration, Sang what was compos'd by the Inspiration given to another Person, we that have no such Inspiration, may certainly Sing such Songs as others have been inspir'd with by the Spirit of God; if we may Sing at all in the Worship of God, as other Things already produced, do sufficiently shew we may do. We may observe, That the Presbyterians urge this Instance, as justifying by our Saviour's Practice our Singing the Scripture Psalms, and may make this further use of it to shew them a Mistake which they are generally possess'd with. It appears herein that our Saviour did not think himself confin'd to Exercise his own Gift and Ability in the Worship of God, or that because he was able to have Sung by Inspiration, who had the Spirit without measure, therefore he must not use what had been given by Inspiration to another. And this contradicts a mighty Argument, as it is thought to be, against a Minister's using the Prayers compos'd and fram'd by others in Publick Worship, when he has the Gift of making fit Prayers himself, from the Obligation which they pretend every Minister lies under, to Exercise always,

ways, or chiefly his own Gift, in his Publick Administrations.

We may justly believe the Scripture Hymns and Psalms to have been written and continued in the Church for this use to all Ages. When the Apostle joyn'd this Advice to the Christian Church, to Sing Psalms and Hymns, and Spiritual Songs, with that other, *Let the Word of Christ dwell richly in you*, he seems to have intended, and to intimate that they should be furnisht from the Word with the Psalms and Hymns, which they should Sing, and so that they should Sing such as they found there suitable to them. And there are Passages in the Book of Psalms, which seem to foretel that they should be Sung by the Heathen Nations when these should be taken into the Church of God, and so to signifie that it was intended by God that they should be Sung in the Christian Church. Such is that where the *Psalmist* says, as in *Psal.* 57. 9. *I will Praise thee, O Lord, among the People, I will Sing unto thee among the Nations*: And again, in *Psal.* 108. 3. *I will Praise thee, O Lord, among the People, I will Sing Praises unto thee among the Nations*. And many other there are of like Import. And we have many Evidences in the ancient Christian Writers, that

that the Scripture Hymns and Psalms were Sung by the first Christians, both in the Publick Assemblies for Religious Worship, and in their Private Families; which we may believe they learnt to do from such Scriptures of the Old Testament, as have been produced on this Occasion, and from the Writings and Practice of the Apostles Times. Some of the Heathens have left us the mention of the Christians Singing in their Assemblies for Worship, even in the Beginnings of Christianity, before it had prevail'd so far, as that they durst make their Worship Publick, and even when they were forced to hold their Assemblies for it by Night. One who was a Magistrate gives this Account of them from his Province to the Emperor *Trajan* (*Plin.* 2d) that they were wont to Assemble upon a stated Time, before it was Light, and to Sing an Hymn to Christ as God. And another (*Lucian* in *Philopat.*) who made a Jest of all Religions, Jeers the Christians for their Watching whole Nights to spend them in Singing. If in those Days the Gift of Inditing such Songs by Inspiration still continued in the Church, these Songs must have been some way communicated by the Prophets to the rest of the Assembly, or else these could not Sing

Sing together with them. But these Testimonies seem to speak of an ordinary Part of their Worship, and that which they were generally engag'd in: And then all the rest, beside the Prophet who Sung, must Sing the Inspirations of another Person. But it could not be more lawful and fitting for others to Sing these new Inspirations, who did not themselves receive them, than to Sing the old ones deliver'd in the Holy Scriptures: Especially since these, as hath been said, and has been tried, and prov'd by Experience of Old, are suitable to all Occasions. It is not to be doubted then, but they sometimes, even from the first, and while Inspiration continued, did Sing in their Religious Assemblies the Scripture Hymns and Songs in the Publick Worship of God. It appears this was in common Use with them in early Times, by what I have already produced from some of the Writers of those Times, when I was representing the usefulness of this way of Worship: Who are found saying, That the common and most careless People were wont to remember and retain, and carry Home with them, and to make use of the Psalms, more than any thing else of the Holy Scriptures. I shall not therefore repeat any thing which

was



was there said. It is known that there was no part of the Holy Scriptures more frequently used in Divine Service in the Publick Assemblies, than this Book of *Psalms*, especially from the Times that immediate Inspiration, and the Prophetick Gift of making and singing inspir'd Hymns came to cease in the Church. And the *Greek* Church divided the whole Book of *Psalms* into several large Parts, to be Sung at one time of Assembly, and continued the Singing them in their Assemblies throughout the Year, beginning the Book again when they had gone through it in the Order as it lies in the Bible. And every Part which was appointed for one time of Singing, was divided into three Sections, at the end of which Sections, they used the Doxology, *Glory be to the Father, &c.* which the *Latin* or *Western* Church have been anciently wont to use, as we do, at the end of every Psalm (*Suicer.*) It is an evident Proof of their using to Sing these, that so many of the early Writers of Christianity are found to recommend this Book of *Psalms* to common use, and to urge the Christians to be well acquainted with it, as containing Matter which is useful upon all Occasions; they found this to be very effectual to the promoting of Piety, and there-

therefore did so. ' And the Singing of  
 ' these is urg'd as a Pleasure that is both  
 ' Innocent and Useful, as what becomes  
 ' well all sorts of Persons both Old and  
 ' Young, both Men and Women, the Ho-  
 ' nourable Magistrate, and the Common  
 ' Tradesman, the Grave Matron, and the  
 ' Young Virgin. (*Ambrose Pref. in Psalm.*)

The Author of the Questions and Answers  
 to the Orthodox among the Works of *Ju-  
 stin Martyr*, who is judg'd to have liv'd  
 about the 5th or 6th Century, when for  
 ought appears the Gift of inspir'd Singing  
 was wholly ceas'd, speaks of Singing  
 Hymns to the Lord in their Religious As-  
 semblies: There where the Question is  
 made, why the Christians were wont to  
 turn themselves towards the East, when  
 they offer'd their Hymns and Praises to  
 God? (*Qu. 118.*) He mentions Hymns as  
 offer'd to God usually in their Publick Wor-  
 ship, as well as Prayers, and signifies that  
 they Sung to the Lord. He does not there  
 say what Hymns they offer'd, but since he  
 elsewhere speaks of Singing the Scripture  
 Hymns and Psalms, as I have observ'd be-  
 fore, and recommends this, we may be-  
 lieve they were such that he speaks of  
 here.

They

They speak of the early Use of these Psalms, and the Singing of them in Private Families, or to themselves. A very early Writer (*Iust. Mart. Ep. ad Zen. & Seren.*) seems to speak of the private Use of them, when he is telling his Friend what would become him, who would order his Life a-right, and among other Things says, Psalms and Spiritual Songs are to be Sung, but forbids the doing this, with design to insinuate any Reproach or Condemnation of a Neighbour therein. Another to the same purpose says (*Clem. Alexandr. Strom. l. 6.*) ' Also in our Feasts we Entertain ' one another with Psalms; so charming ' our Appetites, and glorifying God for the ' bounteous and plentiful Gift of those ' Things which Mankind has the use of, ' and for that he continually affords the ' Food and Nourishment of our Souls and ' Bodies. Again, he says, of their Practice (*Strom l. 7.*) ' Our Sacrifices to God ' are the Hymns and Psalms which we Sing ' at our Meals, and when we lie down to ' Rest. And again (*Padag. l. 2. c. 4.*) and ' when we are Drinking together, it be- ' comes us to Sing to him when we are ' made Partakers of his Creatures. *Cyprian*, Bishop of *Carthage*, and Martyr, who was made Bishop there in the Year of our Lord

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Lord 248, recommends the Singing these Psalms, as we may believe, to the Christians at their Feasts and Entertainments.

‘ Neither let the very time of your Feasting (says he) be destitute of the Heavenly Grace. Let your sober Feast be attended with the sound of Psalms: And as a tenacious Memory, and a musical Voice will inable you, perform this according to Custom. It will be the best Entertainment of those who are dear to you, if they hear something Spiritual and Divine from you. Let this Religious Pleasure charm and delight the Ears.

(*Tract. d. Gra. Dei ad Donat. p. 10. Ed. Oxon.*)

Another shews it was usual with those who were most Devout and Serious among them, especially, to Sing Psalms at their Meals and Entertainments, which he gives a good Reason for their doing this: (*Chrysost. in Ps. 42.*) For he says, ‘ Since the Devil commonly lays Snares for us at our Feasts, and tempts us to Drunkenness and Gluttony, and profuse and loose Mirth and Laughter, we need then especially both before we Eat, and after we rise from the Table, to fence our selves with the safeguard of a Psalm. And rising from Table, we ought with Wife and Children to Sing Sacred Hymns to

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‘ God.



‘ God. He certainly does not speak here of every ones Singing their own Inspirations; and must needs be understood to mean the Scripture Hymns and Psalms which he thinks ought to be Sung by the Master of the Family, together with his Wife and Children when they rise from their Meals. The great and pious *Athanasius* in his Book of Meditation, which is full of Directions for a very devout and godly Life, gives this among others agreeably to his excellent Recommendation of the Book of *Psalms* in another Discourse. ‘ Let not the Word of God be out of thy ‘ Mouth; meditate on the Holy Scriptures, have a *Psalter*, and learn the ‘ Psalms. Thus I think I have sufficiently made good this Matter: That we may Sing the Scripture Hymns and Psalms in Singing to the Lord, and may in this way make use of the Word of Christ dwelling richly in us: And shall say no more to it at present, because also I shall produce somewhat more for it from the Practice of the Primitive Christians under another Head of Discourse on this Subject.

S E C T.

## S E C T. IV.

*We may Sing in the Worship of God,  
Hymns and Spiritual Songs, which  
are of Human Composure.*

**I** Have yet one thing more to say, and make good, in order to represent the Matter which may be Sung in the Worship of God: Which is, That we may Sing the Hymns and Spiritual Songs which are compos'd by Men that were not inspir'd, provided the Matter of them be deriv'd from the Holy Scriptures, and agreeable thereto. As the Assemblies of Christians may joyn with the Prayers that are of human Composure, as all the Congregations, even of the Sects, do, who joyn with their Minister in Prayer: So they may doubtless as lawfully joyn with a good Spiritual Song or Hymn that is of human Composure. Others may joyn with him in their Hearts, who Sings such a Spiritual Song; and if they may joyn with him in their Hearts, they may, if they can, joyn with him in their Voices too. 'Tis true, they who are to Sing together

gether with a Minister, must be acquainted with the Song which they are to Sing with him ; and therefore it must be some way communicated to them before-hand. As it is best, and most for the Advantage and Edification of the People, and most helpful to the due Performance of their Part in the Duty, that the Prayer which the Minister offers, be before-hand communicated, and known to them who are to joyn with him in offering it to God. This is plainly and manifestly requisite, when the Prayer or Song which the Minister of Religion uses, is offer'd to God not meerly as his own, but as the Prayer or Song of the Congregation. The Hymns and Songs compos'd by Men, may be Sung in the Worship of God, altho' they were not compos'd by immediate Inspiration, but by the ordinary Assistance of the Spirit of God, afforded to their Wit and Skill, and Endeavour in the composing them.

It cannot be pretended to justifie this by any Instances mention'd in the Holy Scriptures of this Practice: Because all the Hymns and Spiritual Songs which are there, and are there said to have been Sung in the Worship of God, we believe to have been indited by the immediate Inspiration  
of

of the Spirit of God. But we may believe such Songs as these are included, and meant among others in the Apostle's Words here, concerning what may be Sung in the Worship of God, when he uses so many Words to Express this by. And when he advises the *Colossians* to this use of the Word of Christ dwelling richly in them, we may reasonably believe he means that they might, as they were able, Compose such Songs out of the Holy Scriptures, and Sing them, as well as take, and make use of those which were there: And such might be Sung by those who composed them, and by others also. And it may serve to justify us further in thus understanding the Apostle, that we find the Primitive Christians, as Singing in the Worship of God, and Singing the Scripture Hymns and Psalms, so also to have used Hymns and Spiritual Songs of human Composure. I shall produce the Mention of this in very early Times of the Christian Church, and, in several of the Writers of those Times.

*Philo*, a Learned Jew of *Alexandria*, who liv'd there in the time of the Apostles, and at the time when *St. Mark* preach'd the Gospel, and set up there a Christian Church, by Converting many to the Christian Faith; Gives us an Account of a sort of



Devout Persons who were *Jews*, that liv'd together in the Neighbourhood of that Place, a very Holy and Religious Life. And telling us of their Exercises of Devotion, he says among other Things of them; that they compos'd new Hymns and Psalms, and Sung them to God in all sorts of Metre, or Verse. These Persons, and their way of Living, as mention'd by him, an early Christian Writer takes Notice of (*Euseb. Hist. Eccles. l. 2. c. 17.*) and represents them as Christians, and gives us Ground to believe that they were some of the first who were Converted to the Christian Faith in those Parts; and that when they were so, they continued still their Devout and Religious way of Living. And he speaking of them, as Christians, says, the Exercises which were in Use among them, were still in Use in his Time in the Christian Church, which was above 200 Years after theirs. And this Author does in particular mention that Religious Exercise of theirs, the Singing of Hymns to God, which, says he, are wont to be Sung among us. The Hymns here mention'd to be made by these Persons, are not said to be of Divine Inspiration, and we may believe were not such.

The same Christian Author (*Euseb.*) in other parts of his History of the Church, proves it to have been the Custom of the Church before his Time, and even in their Publick Worship, to Sing the Hymns that were of human Composure. He tells (*l. 5. c. 25.*) of a Book then in being, whose Author was not known, which was written against the Error of those who deny'd Christ to be God, and made him a meer Man: And says, that among other Things therein urg'd against this Opinion, there was this Passage: How many are the Psalms and Songs which from the Beginning have been compos'd by faithful Brethren, which Praise and Celebrate Christ the Word of God, as God? Again, this appears to have been an ancient Custom in the Church, by a piece of History which he gives us in another Place (*lb. l. 7. c. 29.*) where he gives an Account of an Epistle written by a great many Bishops Assembled in the second Council of *Antioch*, and directed to *Dionysius*, Bishop of *Rome*, and *Maximus*, Bishop of *Alexandria*, and to all Bishops, Priests, and Deacons, and the Universal Church, concerning *Paul of Samosata*: In which 'tis mention'd as his Crime among other wicked Things, that he took away the use of those Hymns in

his Church of *Antioch*, which had been wont to be Sung in Honour of our Lord Jesus Christ, as Novelties, and the Work of late Men ; and order'd others, and those very Scandalous ones to be Sung in their room. By this it appears, that such Hymns, and those of human Composure, were then wont to be Sung in the Church in Honour of Christ, and such as were known and usual ; and that this had been a Practice of some standing then. This Council is reckon'd to have been held about the Year of our Lord 272. (*Godeau Hist. de l'Eglise.*) Another ancient Author, and who liv'd before the other, gives us an Account of the Christians Practice in his Time ; and he speaks of their Singing such Hymns in private Families, at least, if not in their Assemblies for Religious Worship. (*Tertull. Apol. c. 39.*) For he speaks there manifestly of their Love Feasts, which for some time continued in the Church after the Apostles Days, as they are mention'd in the Writings of the Apostles ; and which did in the Apostles Times, and afterwards attend their Celebrating the Sacrament of the Lord's-Supper. What he says to our Purpose, is this. ' That they did not sit ' down to Eat before they had pray'd to ' God ; they did Eat as Hunger requir'd, ' and

' and Drank as much as was useful to Per-  
 ' sons Modest and Chaste: They fill'd  
 ' themselves so as remembring that in the  
 ' Night they were to rise to their Prayers:  
 ' Their Discourse was such, as knowing  
 ' that God heard them: And then he says,  
 ' That after the Washing of their Hands,  
 ' that is, when their Feast was ended, as  
 ' every one was able, either out of the  
 ' Scripture, or of his own Composing, he  
 ' was desir'd to Sing to God before all the  
 ' Company. This was a Practice very  
 early, and in Use while the Assemblies of  
 the Christians were held privately, for fear  
 of the Heathens who Persecuted them.

We have reason to believe, that this  
 Custom of singing Songs of humane Com-  
 posure, continued long in the Church;  
 those singing the Songs, who composed  
 them, whosoever they were. And this  
 Custom was introduced by the practice  
 of the Prophets and Prophetesses in the  
 Times of the Apostles, who then Sung  
 in the publick Assemblies by Inspiration;  
 and it continued for some time after that  
 this extraordinary Gift ceased. But this  
 Practice then degenerated into Disorder,  
 and the Church thought fit to forbid it,  
 We find two Canons or Rules made in a  
 Council at *Laodicea*, which was held be-  
 tween



tween 360 and 270 (*Dupin*) against both the parts of it. The one is the Fifth, which ordered, that none but those of the Clergy, who were appointed to this, should Sing in the Church: That is, we must believe none but they must Sing alone, or those Songs in which the People did not joyn with their Voices. The other, which is the 59th, order'd, that Psalms of private Composure should not be Sung in the Church. That is, we may believe they thought it not fitting any longer to give leave to every one that would, to offer his Song to God in the Name of the Congregation, since now the immediate Inspiration was ceased, and the sure Evidences and Proofs of this were wanting. They would suffer none to administer any part of Publick Worship, but the Ordain'd Ministers, who had the ordinary Call, when the extraordinary one, with the Proofs of an immediate Mission were ceased. And this Law made against singing of private Compositions in the Church, we must believe, was intended against those of private Persons only, not against those which were made by the Ministers of Religion; tho' perhaps, it was now required, that even those should be composed beforehand, and be consider'd and allow'd of by the

the Governors of the Church, before they were used in Publick Worship. And indeed, we find Songs and Hymns of human Composure, after this, used in Publick Worship, and continuing in the Church thro' all the following Ages of it.

Thus much I have said concerning Hymns, and Spiritual Songs of humane Composure, and the use of them in Publick Worship, in order to the justifying the Church of *England*, in appointing and using such. For there are indeed, in the ordinary Offices of the excellent Liturgy of the Church, several such appointed and used, which are sufficiently recommended to publick and common Use, by the excellent Matter which they contain which is taken from the Holy Scriptures, and is altogether agreeable to them. Those, which it is to my Purpose to take notice of, are these following; That called the *Song of St. Ambrose*, which begins, *We praise thee O God, we acknowledge thee to be the Lord*: That call'd the *Song of the Three Children*, beginning thus, *O all ye Works of the Lord, Bless ye the Lord, Praise him and Magnifie him for ever*. And I believe I may mention amongst them the Ancient and Excellent *Doxology*, *Glory be to the Father, and to the Son, and to the Holy Ghost*;

*Ghost*; with the *Response* or *Antiphon*, *As it was in the Beginning, is now, and ever shall be, World without End.* In as much as this is a Part at least, by appointment of the Hymns which are used, and is added at the Close of the Psalms. That also in the Communion Office must be observ'd, which has been anciently call'd the *Trisagion*, and is in these Words: *Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we Laud and Magnifie thy glorious Name, evermore Praising thee, and saying, Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord most high.* Which is order'd immediately after a fit Preface to the time, to be Sung or Said. The other is, that also in the Communion Office, which has been anciently called the *Angellick Hymn*, which begins, *Glory be to God on high, on Earth Peace, Good Will towards Men.* Because these were once violently thrown out of the publick Service of our Church, I shall, to make this Discourse the more compleat, and adequate to the propos'd Design, severally consider these, and recommend and justifie the Use of them in our publick Worship.

I begin with that, call'd the *Song of St. Ambrose.* There has been an ancient Tradition,

Tradition, that it was compos'd by that Excellent Bishop of *Milan*, who flourish'd in the fourth Century of Christianity. And it is certainly a very ancient Composition, tho' learned Men of later Times do generally agree not to ascribe it to that Author. It is observed to this Purpose, that none of the Ancients make any mention of it before *Bennet*, who speaks of it in his Writings, about the Year of our Lord 500, (*Bona d. Div. Psalm. c. 16. 1. 12*) but so it has been in the Church above a thousand Years. And tho' it is not agreed who was the Author of it, and it is believed to be of humane Composure, it will be manifest to any one that will fairly consider it, to be a very devout and useful one, and very fit to be used in the common or publick Service and Worship of God. It is a sort of a devout Paraphrase upon the Apostles Creed, and contains the main Articles of a Christian Religion, compos'd into a Hymn or Psalm to praise God with; and it gives due Honour to God, ascribes to him nothing but what is agreeable to the Divine Excellency and Greatness, and is worthy of him: It is certainly in the Matter of it deriv'd from the Holy Scriptures, and agreeable thereto: It calls to mind the main Articles of our Religion, and is

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composed so as to be fit at the same time to remind us of them, and affect us with them: It is fit then both to raise our Devotion in Worship, if need be, and to express a rais'd and ardent Devotion: and thus 'tis very useful and edifying, and upon these Accounts, is certainly very fit to be used in publick Worship in the Christian Church.

The next in order in our Liturgy, which is of this sort, is that call'd the *Song of the Three Children*. The Church confesses manifestly, and teaches her People, that this is a Song of humane Composure, in that it puts it among the Apocryphal Writings, and excludes it from Canonical and Inspir'd Scripture. It has the Name which is given it, because it has been anciently ascrib'd to those three great Saints of the *Jewish Nation* in the *Babylonish Captivity*, who endur'd to be thrown into a Furnace of Fire, rather than they would Worship an Image, which the King, *Nebuchadnezzar* had made, and set up for that Purpose. We find it frequently spoken of, in the early Writers of the Christian Church, as theirs, tho' we do not find it to have been ascrib'd to them by the oldest Writings, which we have remaining of the *Jewish Nation*. *Athanasius* in his Abridgment of Scrip-

Scripture, giving an Account of what is contain'd in the Book of *Daniel*, says, it relates the Martyrdom (so he calls it) of *Shadrach, Meshach* and *Abednego*, and *their Hymn*, and that they were preserv'd from the Furnace. *Theodoret (in Monsr. de Sacy. Explication, &c. on Daniel)* says, ' They oppos'd a Song altogether Divine, and a ' Celestial Symphony, to Musick and the ' prophane Sound of Instruments, which ' was wound about the Statue of Gold. ' And the Expressions which they made ' use of in their Song, are such as signifie a ' Heart inflam'd with Love to such a Degree, as that it could not express the Ardour of its Sentiments. In the fourth Council of *Toledo*, 'tis mention'd, which was held about the Year of our Lord, 633, which says of it, ' The Catholick Church ' spread over all the Earth, does Sing it; and that according to ancient Custom and Orders (*Gen. 14. Du Pin*) that it be Sung in publick Worship on *Sundays* and Holy-Days in their Churches.

And tho' we do not reckon this Song to be any part of Canonical Scripture, not being satisfied of its Divine Inspiration, and therefore it is spoken of here as a human Composure: Yet the Matter of it is agreeable to Holy Scripture, and it is very Instru-

Instructive, and Edifying, and very fit to excite and express a just and wise and ardent Devotion. It begins, *O all ye Works of the Lord, Bless ye the Lord, Praise him, and Magnifie him for ever*; and goes on accordingly. And we find the Author of the inspir'd Hymn, which is the 148 Psalm, in like manner calling upon the Sun, and Moon, and Stars, and Waters, and Mountains, and other insensible and inanimate, as well as irrational Creatures, to praise the Name of the Lord. The meaning of the Psalmist in this, says a Learned and Pious Father of the Church at present (*Bishop of Ely in the Argument of the Ps.*) is, that the Creator hath set forth the most transcendent Wisdom, Power and Munificence, in such variety of stupendious Works, that there is not the smallest of them but ministers such Matter of Praise and Admiration to those that attentively consider them, that they cannot but wish with the Psalmist here, that every one of them were able to tell us how much Skill and Kindness he hath shown in their Contrivance, or that we were able to find it out, or comprehend it. Thus he is to be understood, when he calls upon all Creatures to praise the Lord: Or it is, as if he had said, the Lord is to be praised, by, or in  
all

all Things, as long as the World lasts. This Account of the Matter of that Psalm, recommends also the Matter and Design of this Song, as very fit and significant, and instructive. St. *Jerom* upon this Song (*in Abbè de Sacy ubi supr.*) says, ' It must  
 ' be observ'd, that the insensible and in-  
 ' animate Creatures, whom these three  
 ' Saints invite to bless the Lord, do not  
 ' praise him as Angels and Men do it,  
 ' because they have neither Understanding  
 ' to comprehend, nor Tongues to publish  
 ' the Praises of his Glory. They then praise  
 ' not with a Voice but by the Effects  
 ' which they produce, agreeable to his  
 ' Orders and the Laws of Nature. For  
 ' the Creator makes himself known by  
 ' the Creatures, and the Glory of God  
 ' shines very bright and magnificent in e-  
 ' very one of his Works. When there-  
 ' fore says St. *Austin* (*in Ps. 68. lb.*) all  
 ' Creatures are invited to praise God, it is  
 ' truly Man who is invited to this, by  
 ' the View and Consideration of the Crea-  
 ' tures: Because if Man sets himself to  
 ' consider in them their Creator, he will  
 ' find in them, as it were, an infinite  
 ' Source of Blessings and Praises, and his  
 ' Heart will find it self fill'd with a thou-  
 ' sand Subjects of Hymns, which may  
 I be



' be Sung to the Glory of the most High.  
 Great Instruction is contain'd in such an  
 Hymn as this, as we may learn by what  
 an ancient Writer (*Hilary in Monsr. de Sa-*  
*cy Ib.*) speaks concerning the 148th Psalm.  
 The Psalmist speaks thus (says he) ' That  
 ' by inviting the Sun, Moon and Stars  
 ' to praise God, he might overthrow the  
 ' the Error of those who would have it  
 ' believ'd, that this World came to be such  
 ' as it is by Chance, and the undirected  
 ' Motion of senseless, unintelligible A-  
 ' toms; and to refuse the Extravagance of  
 ' some others, who imagin'd this World  
 ' to be it self a God, which gives it self  
 ' the Motions and Powers which are so  
 ' wonderful in the Things contain'd in it.  
 ' In the third Place, he has herein con-  
 ' founded the Ignorance of many People,  
 ' who held for Gods, and Worshiped as  
 ' such, the several Parts of the Universe.  
 ' Against all these things, says he, is that  
 ' Expression levell'd, *For he commanded,*  
 ' *and they were created,* V. 5. Of such Ex-  
 cellent Use is this Hymn we are speaking  
 of, which is in the Matter and Design of  
 it, the same with that Psalm, and very  
 serviceable to our Instruction and Edifica-  
 tion, as containing such important Inti-  
 mations. It is herein also expressive, of  
 and

and fit to excite a just and ardent Devotion. It makes Acknowledgments of God, which are to his Glory and Honour, and which are therefore Just and True. And what St. *Chrysostom* says of that Psalm, may be said of this Hymn. 'Tis the Character of a Heart full of Love, and due Acknowledgments of God, to desire to have Companions in the Praises and Thanksgivings which we desire to render to God: Therefore the Psalmist invites all Creatures to joyn themselves to him in praising their great Creator. It belongs then to such a Disposition and State of Mind, to offer this Hymn to God, and then 'tis very fit to have a Place in the Publick Worship of Christians.

I proceed next to give an Account of, and justify the use of the very Ancient and Excellent Doxology, which seems to have had its Original, together with the Christian Worship, and which is appointed by the Church to be Sung or said, at the Conclusion of this and other Hymns in the Liturgy, and at the end of the Psalms: I mean this, *Glory be to the Father, and to the Son, and to the Holy Ghost, with the Responsal, As it was in the Beginning, is now, and ever shall be, World without End.*

This is certainly a very ancient, tho' a humane Composure, and what was known in the ancient Church, by the Name of the Hymn of Glorification. *Justin Martyr* is reckon'd to refer to it, when he says (*Exposit. Fid.*) 'tis not barely the pronouncing Glory be to the Father, Son, and Holy Ghost, that will suffice to our Salvation. Another ancient Writer refers to it, (*Clem. Alex. Padag. l. 3.*) where he speaks of Praising, or Glorifying the only Father, and the Son, with the Holy Ghost. And *Tertullian* may be judg'd to have Regard to it; (*Adv. Marcion. l. 4. c. 22.*) where he interprets the Prophecy of *Malachy, Chap. 1. V. 11.* that in every Place Incense should be offer'd, and a pure Offering, as fulfill'd in the Christian Church spread among the Heathen Nations in the rendring of Glory, the Benediction Praise and Hymns. *Basilus Magnus* says a Person learned in these Matters (*Bona* who flourish'd under *Valens* the Emperor in his Book of the Holy Spirit, mentions this in two Places. (1) In *Cap. 7.* in these Words: ' Furthermore, for as much  
' as it was said by our Ancestors, and we  
' also say, that Glory is common to the  
' Father with the Son, therefore we offer  
' the Hymn of Glorification to the Father  
' the

' ther, and the Son. (2) And more clearly  
 and largely, *Cap. 27.* ' We make Profes-  
 ' sion of our Faith, as a certain Beginning  
 ' of Glorification. But what must we do?  
 ' For now they teach us, that we must not  
 ' be Baptized, as we have received, nor  
 ' may we Glorifie as we believe: And  
 ' after a few Words he adds, It is there-  
 ' fore said, it does not relate to the Sense,  
 ' whether you say, Glory be to the Fa-  
 ' ther, and the Son, with the Holy Ghost,  
 ' or say, Glory be to the Father, and  
 ' the Son, and the Holy Ghost. And *A-*  
*thanasius*, who begun to flourish more  
 than thirty Years before *Basil*, in his Book  
 of Virginitie, or Meditation, commemo-  
 rates this Hymn in expresse Words: ' When  
 ' (says he) you rise from Table, giving  
 ' Thanks again three times, say, The  
 ' Merciful and Gracious Lord has given  
 ' Meat to them that fear him; Glory be  
 ' to the Father, and to the Son, and to  
 ' the Holy Ghost: And again, after you  
 ' have finisht the Glorification, you may  
 ' finish your Prayers. By the Testimo-  
 nies of these Eminent Persons (says he)  
 it appears, that they are mistaken, who  
 make *Flavianus*, a Monk of *Antioch*, to  
 have been the Author of this Hymn, since  
 by the Authority of these two Persons,



it appears to have been elder than *Flavianus*. (*Bona de Div. Psalm. c. 16. S. 6.*)

And he declares himself of the Opinion, that this Hymn has no later Original than the Apostles Times, and that then, because the Faithful were even from their Times, Baptized in the Name of the Father, and of the Son, and of the Holy Ghost, they began to Glorifie these three Persons together by the use of this Hymn. When the Controversie was manag'd between the Orthodox and the *Arians*, those who joyn'd themselves to either Party, differ'd accordingly in their Hymn of Glorification, and by this were known, as by a Test, for they accommodated that which they Sung to their Opinion, says *Sozomen*, l. 4. c. 28. In truth, says Cardinal *Bona*, the *Arians* as they corrupted the Form of Baptism, so they also corrupted the Hymn of Glorification: So as to say, Glory be to the Father, by the Son, with the Holy Ghost. And because the same *Arians* blasphemously asserted, that there was a Time when the Son was not with the Father; against this Wickedness some think the *Nicene Synod* decreed that Appendix to be used, *As it was in the Beginning*, &c. And whereas *St. Jerom* has been currently deliver'd to be the Author and Composer of  
this

this second Verse, the Story of *Leontius's* cunning in pronouncing only the end of that Versicle, *World without End*, loud enough to be heard, is Evidence enough to the contrary, he being Co-temporary with *Athanasius*, and both long before *Jerom*, says a learned Person of our Church (*Hammond, l'Estrange, Alliance, &c. c. 3.*) Cardinal *Bona* thinks this also to be of an earlier Date than the Council of *Nice*, as he judges the other Part of it to be, and believes *Tertullian* to refer to this (*l. de Spect. c. 25.*) where he understands his Words to mean, shall it be said, *And ever shall be, World without End*, to any other but to God and Christ.

By these Things it appears, that this Hymn is a very ancient Composition, as I observ'd before, that it has long been used both by the *Greek* and *Latin* Churches at the closes of the Psalms. The Dissenters from the establish'd Church among us, have complain'd of the frequent use of it in our Liturgy; But this Complaint was very wisely and justly answer'd by those commission'd to Instruct them better: Who said against it, ' The Doxology being a  
' solemn Confession of the Blessed Trinity,  
' should not be thought a Burden to any  
' Christian Liturgy, especially being so  
I 4 short,

‘ short as it is : Neither is the Repetition  
 ‘ vain, any more than, *For his Mercy en-*  
 ‘ *dures for ever*, so often repeated in the  
 ‘ 136 Psalm. And we cannot give (say  
 ‘ they) too much Glory to God, that be-  
 ‘ ing the end of our Creation, and should  
 ‘ be the end of all our Services. One of  
 them reflects upon the using this after the  
 Psalms, as an Addition to the Holy Scrip-  
 tures ; for some of the Leaders of the Sects  
 are not so careful to say nothing but what  
 is true in their Disparagements of the esta-  
 blish’d Church, as to say what they think  
 may be most Effectual to Prejudice their  
 People against it. And how unjustly he  
 has made this Reflection, is represented by  
 a Learned and Pious Father of the Church  
 at present, who has prov’d against him  
*the Lawfulness of Worshipping God by the Com-*  
*mon-Prayer* ; Who says, ‘ ’Tis not added  
 ‘ to the Scriptures as Canonical, any more  
 ‘ than the Contents of the Chapters, and  
 ‘ the Dates of the Epistles. And it was  
 ‘ for a good End that it was anciently used  
 ‘ in the Orthodox Church of old, and is  
 ‘ continued in ours, viz. in Opposition to  
 ‘ the *Arians* and *Antitrinitarians*. Another  
 Father of our Church, in his excellent Dis-  
 course concerning the Inventions of Men  
 in the Worship of God, justifies our use  
 of

of it in Words worthy to be produced.  
 ‘ In as much (says he) as the Mystery of  
 ‘ the Holy Trinity is more explicitly re-  
 ‘ veal’d to us under the Gospel, than it  
 ‘ was to those under the Law : Therefore  
 ‘ our Church has thought fit to require  
 ‘ us with every Psalm and Hymn to inter-  
 ‘ mix, *Glory be to the Father*, &c. To sig-  
 ‘ nifie that we believe the same God was  
 ‘ worshiped by them, and by us : The  
 ‘ same God, who is glorified in the Psalms,  
 ‘ having been Father, Son, and Holy  
 ‘ Ghost from the Beginning, as well as  
 ‘ now. So that our ascribing this Glory  
 ‘ expressly to the three Persons, in whose  
 ‘ Names we are Baptized, ought not to be  
 ‘ tax’d as any real Addition to the Psalms ;  
 ‘ it being only used as a necessary Expe-  
 ‘ dient, to turn the *Jewish* Psalms into  
 ‘ Christian Hymns, and to fit them for  
 ‘ the use of the Church now, as they were  
 ‘ before for the use of the Synagogue.  
 ‘ Which Practice I presume can give cause  
 ‘ of Exception to none but *Socinians*. Thus  
 far he. It suited indeed the throwing a-  
 way all the Creeds from the publick Divine  
 Service, to throw away this too ; and was  
 an Instance of Reformation which might  
 be pleasing to those who deny the truly an-  
 cient Catholick and Apostolick Faith of the  
 Holy



Holy Trinity, and Divine Nature of Jesus Christ our Lord ; but was certainly, as other Practices of the same Faction, a mighty Offence, and a Reproach to the Name of Protestants : And such in departing from the Papists, departs rather from Christianity ; and such indeed is the whole Dissension in various Proportions, according to the Steps and Degrees of its departure from the Establish'd Church. This Hymn gives due Glory and Honour to God, in giving Glory to the three Persons of the God-head, and in giving equal Glory to them, who are the same in Substance, and equal in Power and Glory ; and is an Exercise of Devotion, as our Divines have said, altogether becoming a Christian Church. It is an Acknowledgment due to God from us, who are devoted to him in our Baptism, under the Names of Father, Son, and Holy Ghost. Thus much may suffice to justify and recommend the use of this Hymn in the Worship of God.

Another Hymn used in our publick Liturgy, which deserves also to be recommended, and needs that we justify the use of it, as being condemn'd and thrown out by the Dissenters, is that which has been commonly and anciently call'd the *Trisagion*, because the Glory of being Holy, is

in it three times together ascrib'd to the most Holy God. It is in our Churches Office for the Communion in these Words, *Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we Laud and Magnifie thy glorious Name, evermore Praising thee, and saying, Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory; Glory be to thee, O Lord most high.* Justly does our Church say with Angels and Arch-Angels we Pronounce thus, when the Prophet *Isaiah*, Chap. 6. says he, saw in a Vision the Seraphim standing about the Throne of the most high, and in the 3d Verse, that *one cried to another, and said, Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory.* And St. *John* in a Vision had the same Devotion of the Company of Heaven represented to him, of whom he says (*Rev. 4. 8.*) *they Rest not Day and Night, saying, Holy, Holy, Holy Lord God Almighty, &c.* If this be an Hymn fit for Heaven, as these Scriptures represent it to be used there, 'tis certainly fit for the Church on Earth: Why else do we Pray according to our Saviour's Direction, *Hallowed be thy Name, and thy Will be done on Earth, as it is done in Heaven.* The Practice of an innumerable Company of Angels, and the Spirits of just Men made

made Perfect, cannot but be worthy the Imitation of those who aspire, and hope at length to be with them. And certainly to Imitate their Devotions as well as we can, must be a proper Course to inure our selves to the Business of Heaven, and must conduce to form and fit us by degrees for it, and for the Society and Happiness there. And in this also, as it has been anciently understood, there is intimated an Acknowledgment of the ever Blessed Trinity. St. *Ambrose*, upon this Passage, in the Prophet *Isaiah*, says, (*l. 3. d. Sp. Sancto. c. 18.*)

‘ The Cherubim and Seraphim do unwea-  
 ‘ riedly Praise, and say, Holy, Holy, Ho-  
 ‘ ly Lord God of Sabbath : They do not  
 ‘ say it once, that you may not believe a  
 ‘ Singularity, nor but twice, that you may  
 ‘ not exclude the Holy Spirit. They do  
 ‘ not express the Word in the Plural Num-  
 ‘ ber, but in the Singular : That you may  
 ‘ understand the Distinction of the Tri-  
 ‘ nity, and the Union of the Divinity  
 (*Bona ver. Liturg. l. 2. c. 10.*) This Hymn  
 then is very fit to be offer’d to God in Pub-  
 lick Worship, as paying a due and just  
 Honour to him. And we find it anciently  
 was so by that Collection of Rules observ’d  
 in Worship, from and near the Apostles  
 Times, call’d therefore the Constitutions

of the Apostles (*L. 8. c. 12.*) wherein 'tis order'd at such a Place of the Divine Service to be said by the People. And it is in the Matter of it very useful to us, and serviceable to our Edification in Faith and Piety.

Another Hymn of human Composure which our Church uses; and the last I shall take Notice of here, because I will confine the Discourse to our ordinary Liturgy, is that which has been wont to be call'd the Angelical Hymn, which is also in the Office for the Communion: For the use of this also may be justified, and deserves to be recommended and urg'd. It begins, *Glory be to God on High, on Earth Peace, &c.* The beginning of it indeed is in the very Words which were Sung by a Multitude of the Heavenly Host, in Praise of God, in the Hearing of the Shepherds of *Bethlehem*, after that an Angel had deliver'd to them the good Tidings of the Birth of our Saviour. (*Luke 2. 14.*) So far indeed as that goes, we are not to account it of human Composure; but as this beginning of it is joyn'd with other Matters, which have been added by Holy Men of the Church, it is such. It has had several Additions in several times of the Church, which our Church has justly left out of it.



it. As we have it, 'tis with a little Variation found in that ancient Book call'd the Constitutions of the Apostles (l. 7. c. 47.) under the Title of a Morning-Prayer: Several of the Expressions in it are found there, but it seems compos'd chiefly into an Address to God the Father. The great *Athanasius* speaks of it as an Hymn, and to be Said or Sung in his Book of Meditation, and he speaks of it as a well known Thing. Where he directs his Devout Person thus to begin the Day. ' At the ' Morning (says he) say this Psalm; O ' God, my God, early will I seek thee, my ' Soul thirsteth for thee, &c. which in our ' Bible is the 63d. When 'tis break of ' Day thou shalt recite this Psalm: *Bless ' ye the Lord all the Works of the Lord;* ' meaning that call'd the Song of the three ' Children. And say this Hymn, *Glory ' be to God on high, on Earth Peace, good ' Will towards Men; we Praise thee, we ' Bless thee, we Worship thee,* and what follows.

It is made up partly of Doxology, and partly of Prayer, as Hymns have been wont to be, and in both is agreeable to the Holy Scriptures, fit to Express or Excite a just and earnest Devotion. The Doxology at the beginning, is chiefly address'd to God

the

the Father ; to whom Thanks is rendred for his great Glory : Which may be understood of the Redemption of the World by the Death of his only begotten Son Jesus Christ our Lord, wherein the Glory of the Divine Wisdom, Justice, Mercy, and good Will to Mankind is most admirably manifest. This is very proper and fit to attend the solemn Commemoration of our Saviour's Death at the Sacrament of his Supper. The part of it employ'd in Prayer is address'd to Jesus Christ : To whom therein is Acknowledgment made of his Divine Nature, Authority, and Power : Therein is his Command observ'd, which he gave to his Disciples, *Ye believe in God, believe also in me*, as there are express'd therein Petitions for, and Hope in his Mercy. Therein 'tis acknowledged, that he who died for our Sins yet lives, and is at the right Hand of God, and has all Power given him both in Heaven and Earth, so as that he is able as he pleases to Save and Help us. In the Conclusion there is Doxology again, and that address'd to Father, Son, and Holy Ghost : And the Son and Holy Ghost are acknowledged with the Father to be most high, and to be of equal Glory with the Father, even the same in Substance, equal in Power and Glory.

These

These Things may very justly recommend this Hymn, as it is in our Liturgy, to the use of the Christian Church in Publick Worship, and do demonstrate beyond all Possibility of Excuse, that it was unjustly, and altogether unnecessarily thrown out of the Publick Worship by our Dissenters, and is still banish'd from their use in their separate Meetings. 'Tis manifest in the Excluding of all these excellent Hymns, that they did not, nor do still, duly consult either the Honour of God, or the Edification of the People in their Liturgy, or way of Worship: And is certain that the People are miserably Mistaken which desert the establish'd Liturgy, and run after theirs for the greater Edification. Of this Hymn, and the use of it in Publick Worship, together with the *Trisagion* before mention'd, it is very fitly said by a Learned and Pious Divine of the Church of *England*; (Dr. *Hammond*, View of the Directory, Sect. 32.) ' They are so far from  
 ' any appearance of Evil, and so free from  
 ' the least Objection, so well becoming a  
 ' Congregation of Saints, who by praising  
 ' God in the Church, should before-hand  
 ' Practise and Fit themselves for the Sing-  
 ' ing Hallelujahs perpetually in Heaven,  
 ' and in the mean time bear the Angels  
 ' Com-

' Company, that 'tis little better than Fu-  
 ' ry to think it necessary to throw this  
 ' piece of Heaven out of the Church. And  
 ' if this be a time (says he, *Ib. Sect. 34.*)  
 ' wherein such Forms as these (which be-  
 ' sides giving Glory to God, do secure and  
 ' defend the Catholick Doctrin of the Tri-  
 ' nity, against all ancient and modern *A-*  
 ' *rians* and *Macedonians*) are necessarily to  
 ' be cast out as hindrances to Growth and  
 ' Edification, sure the Design is only to  
 ' plant Heresies in the Church (to which  
 ' alone this may prove an Impediment)  
 ' but nothing else. This is a just Censure  
 of the unreasonable laying aside the use of  
 these Hymns in the Publick Worship of  
 God.

Indeed, if they would be consistent with  
 themselves, who study to find Fault with  
 the Liturgy of the Establish'd Church,  
 they must not find Fault with our using  
 Hymns of human Composure in the Wor-  
 ship of God, who allow Prayers of hu-  
 man Composure to be used in Publick Wor-  
 ship. And they allow Prayers of human  
 Composure to be used, and it may be said  
 they Impose them, who will have every  
 Minister himself Compose all the Prayers  
 which he uses in Publick Worship; For  
 certainly whatever they think of it, these



are human Composures, tho' they have learn'd to speak of them as Divine Inspirations, while they call theirs a Praying by the Spirit, and despise the Prayers compos'd and made ready, and appointed by the Government of the Church, as Forms of *Mens* devising and making. If they allow, and impose in another Case, the use of human Composures in Publick Worship, we may justly value and use such in this Case, as have had the Approbation of the godly and learned Governours of the Church for several Ages, with much more Reason, than such a human Composure as is not known before 'tis used. And we may very justly value and use that which is consider'd and prepar'd before-hand, rather than that which is only hastily made up, and used at the same time; which is utter'd just as it comes into a Man's Head, without any previous Consideration, as are the usual Prayers of the Dissenting Ministers. Such human Composures as those which the Church uses, have these Advantages of their Performances, and therefore may justly pretend to be Esteem'd, and deserve that the People should joyn with them, and use them much rather than those new and unconsider'd Forms of Devotion which their Ministers use; For  
their

their Ministers Prayers are Forms to the People, as all must Acknowledge. To conclude this Matter, and condemn these unhappy Reformers in their laying aside such Hymns from their own Principles and Practice; I shall observe what one of that Sect found it requisite to say against those who would have thrown out all Singing in the Worship of God. Dr. *Manton* says (on *James*, P. 572.) ‘ I confess we do not forbid other Songs; (he means besides those of Holy Scripture), if Grave and Pious, after good Advice they may be receiv’d into the Church. *Tertullian*, in his Apology (c. 29.) shews, That in the Primitive Times they used this Liberty, either to Sing Scripture Psalms, or such as were of human Composure. Accordingly, as I shall observe also, the Dissenters are known to use sometimes Hymns of human Composure, tho’ I believe chiefly at Celebrating the Sacrament of the Lord’s-Supper. But sure it may then be said also, that Prayers compos’d, and made ready by Men, if Grave and Pious, after good Advice, may be receiv’d into the Church. And why then were these Hymns of human Composure cast out of the Publick Worship in the pretended Reformation of these People? Are

they not Orthodox, and Instructive in the Matter of them, and such as duly Honour God, and serve the Edification of the People? Are they not as good, as grave and pious as any of later Invention. Must good and useful Things be cast away, because the Papists have used them? Must we throw away Christianity, and the true Articles of our Faith, because they have tack'd some Errors and Corruptions to them? There is no more of Popery in these Hymns, than there is of true Christianity, that is, there is none at all, there is not any thing which deserves that Name, because there is none of the Corruption of Christian Religion, to which that Name belongs. And certainly we are not bound to depart any further from the Papists in Reformation, than as they depart from the Truth of Christian Religion in their Doctrine and Worship.

From all these Things it follows certainly, That the Dissenters ought to forsake this Point of the Dissention, and to Acknowledge that the laying aside these, is in Truth no Point of Reformation at all.

T H E  
Third P A R T.

Which Treats concerning the  
Manner of performing this  
Part of Divine Worship.

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S E C T. I.

*Giving an Account in General of the  
Design and Subject of this Part of  
the Discourse.*

**T**HE Third General Head of Discourse on this Subject, which the Apostle's Words in our Text give us Ground to insist upon, is, The Manner in which this part of Divine Worship may, or ought to be perform'd. The Words



which we may reckon do relate to this, are these, *With Grace in your Hearts.* In which 'tis indeed manifest, that the Apostle's Direction in the Case expresses only what ought to be the inward State and Disposition of the Mind in this part of Worship; and which indeed ought to accompany all our Worship of God. The Substance of it is, as I have said, That we must Worship God in Spirit and in Truth, or Sincerely, and with inward Devotion, and suitable Motions and Affections of Heart and Mind. What it does more particularly Contain and Mean shall be represented in the last Place.

And I shall first Discourse concerning the *External, or Outward Manner* of performing this Duty, in order to rectifie, if it may please God, the Notions, and cure the Mistakes of some among us concerning this. And we may take Occasion even from the Apostle's Words here to do this, as I shall observe that the whole Discourse may prove it self founded on this Text, and may not wander from it. In that, as he expresses here, what ought to be the inward State and Disposition of the Mind in the Worship of God by Singing; he therein does in some measure intimate what outward Manner the Duty may, and should be performed

form'd with. For there is herein a plain Intimation concerning this, That the External Manner of Performing ought to be such as agrees with, and is fitly expressive of, and is serviceable to a due inward State and Disposition of Mind.

We ought to Worship God with our Bōdies, as well as with our Souls; and to Worship him with our Bodies, when we Worship him with our Souls: Especially in Publick Worship, which is not perhaps to be accounted Publick Worship if the Body be not, as far as it can be, engag'd in it, and does not express its Engagement in a suitable Behaviour. And as this Part of Divine Worship may be perform'd both inwardly and outwardly, there may be mental and vocal Singing, as well as mental and vocal Prayer; 'tis certain and evident, that to render it Worship, we must Sing as becomes an Act of Worship, when we Sing to the Lord, in what regards the outward vocal, or bodily part of this Performance. We must outwardly exercise and express a due Reverence of Almighty God, and such Spiritual Affections as are suitable to the Matter of our Song. And the performing this Duty with a due Care of the outward part of it, will mightily conduce to, and promote the due inward

part of the Performance: And a due inward State and Disposition of Mind will be apt to Influence the Body to a due and suitable outward Behaviour, as what is fit to accompany the inward Sense of the Mind. These Things are naturally connected from the intimate and strait Union there is between the Body and the Soul of Man.

And there is the more Reason to Treat concerning the outward Manner of Performing this part of Divine Worship, and to represent what is lawful, and fitting therein, because of the variety of Opinions among us concerning it; which are also maintain'd and insisted upon to very ill Effects: To the dividing us into several Sects and Parties in Religion: And the woful breach of Union and Peace thereby: And also to the throwing away this part of Divine Worship altogether by many of the Sects, and the very little use of it in Publick Worship by others of them, who do not at all use it. For it may be observ'd, that the Neglect and Dispute of it arises chiefly from the false and disagreeing Opinions about the outward Manner of Performing it, and the dislike and condemnation of the Manner used and order'd in the Establish'd Church, at least among those  
who

who Dissent from the Establish'd Church. This Evil I shall here endeavour, as I do desire most heartily to cure: And cannot chuse but wish that this Endeavour may be instrumental to restore the general and agreeing Performance of this Heavenly Exercise of Religion: So as that it may be again with us a great part of our Publick Worship, as it was in the early Times of Christianity, and is still with some of the true Protestant, and *best reform'd Churches beyond the Seas*; And ought to be with us according to the Orders of the Church, and that we may with one Heart and one Mouth thus glorifie God. For the restoring of this is certainly wanting, together with the Cure of other great Mistakes of the Dissention to a *thorough Reformation* of Religion among us.

In order to this end, I shall, I believe, fully justifie the Performance of this part of Worship, as done according to the Orders and allowed Usage of the Church of *England*. And I shall think the Orders and Practice of the Church of *England* in this Matter, sufficiently justified, if the Manner of performing this part of divine Worship according to them, be agreeable with the general Rules given in Scripture, concerning the outward manner of our  
Wor.



Worship: Which are, That all things in it be done, so as is most fit to serve the two great Ends of Worship, the Honour of God, and the Advantage and Benefit of Mankind in their Sanctification and Everlasting Happiness: That is, That all things be done as the Apostle very comprehensibly expresses first, *decently and in order*, and secondly to *edifying*. Thus is the outward Manner of performing this suitable to, and agreeing with the due Exercise of the divine Graces of the holy Spirit in our Hearts in the Performance of it, and obeys the Direction concerning it, which is intimated in our Text. And I shall, as I may, the rather judge, that our Manner of performing is agreeable to those general Rules, and so is fit to be order'd and practised, if it can be prov'd, that we do herein conform to the Godly Practices of the Saints of former Times in the *Jewish Church*, the Practices which were then certainly directed by the Spirit of God, as we find them related in the Holy Scriptures; and also to the Practices of the Godly People, and the Orders of the Godly Governors of the Church, in the early and purest Times of Christianity: Because we have good Reason to think these Persons also were directed by the Spirit of  
 God,

God, to order and perform their Worship, so as might be acceptable and pleasing to God, and profitable to themselves. I shall therefore justify the external Manner of performing this part of divine Worship in the Particulars following. (1) The Singing in the Worship of God, that which is compos'd in Prose. (2) The Singing that which is compos'd in Verse. (3) The Singing of the Minister in Religion, or such as are appointed to it by Office, without the Peoples joyning in some Cases. (4) The Singing of the People, even of the whole Congregation, together, with their united Voices in other Cases. (5) The Singing by way of Responsals, or Antiphons of those that Sing. (6) The joyning of Musical Instruments together with Singing in the Worship of God. All these Modes of performing this are lawful, suitable to the due honouring of God in his Worship, and useful to the Edification of the People by it; and being so, may be order'd and allow'd by the Governors of the Church, as to them shall seem most convenient, in that Part of the Church which is under their Care and Charge; and being order'd by them, the People may without Sin comply with them, and cannot without Sin refuse it; because

because not without Disobedience, and either neglecting the Worship of God, or falling into Schism, and setting up separate Communion from that which the Government in the Church has establish'd.

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## S E C T. II.

*Wherein it is prov'd Lawful, that we have our Psalms, and Hymns, and Spiritual Songs in Prose, and that we Sing them in Prose.*

**T**HAT which has been Sung by the Church of God, and even by immediate Direction of the Spirit of God, has been compos'd in Prose; and so compos'd, it may be fit to be Sung; and there is great Advantage in using and singing the Scripture Hymns and Psalms in Prose, and Reason for it; therefore may this Manner of doing it, be lawfully and wisely order'd by the Governors of the Church, and then may be complied with, and practis'd

etised by the People without Sin. By Prose, I mean, that which is not compos'd into an equal and exact Measure of the Sentences, either with, or without Rhime. The Scripture Psalms and Hymns were compos'd to be Sung in the Worship of God, and were so Sung as we have abundant Evidence in the Holy Scriptures; yet they cannot be found to have been written originally in Verse or Metre. Many have endeavour'd to find out a Measure for them, but could never yet do it to any reasonable Satisfaction. The *Jewish* Church, then, Sung them in Prose. And as we have reason to believe, that our Saviour and his Apostles, and the first Christians Sung the Scripture Hymns and Psalms in the Worship of God, we must believe also, that they Sung them in Prose, since the Original Composition of them in the *Hebrew* is so: Or if the Apostles, or the first Christians, Sung them in a Translation, as the Translation of the Old Testament into *Greek* was in use before our Saviour's Time, and in the Time of the Apostles and Beginnings of the Christian Church, then they Sung them in Prose: For we do not find that they are in that Translation turn'd into Verse; Nor were they ever, perhaps, turn'd into Verse,



Verse, and so used in publick Worship, but since the Reformation; tho' we know the Church of Christ from the Beginning, has used them, and Sung them in publick Worship, as well as in their private Devotions. If it had pleas'd God to require that in the Christian Church, if they were Sung at all, they must be Sung in Verse; without doubt, it would have been the Work of some of those who were in the Apostles Times inspir'd with the Gift of Languages, and Interpretations of Scriptures of the Old Testament, and with the Gift of making and singing divine Hymns, to have translated these Psalms and Hymns into Verse, for the use of the Christian Church. And we find some of the Ancients did compose devout Hymns, and wrote many Religious Matters in Verse, who yet did not put these Psalms into Verse, for the use of their Times in publick Worship, either in the *Greek*, or *Latin* Church. Nor can the Want of such a Direction of the Spirit of God, be reasonably thought any Evidence, that they were not intended to be used by Singing in the Christian Church, since we are certain, Christ and his Apostles Sung them in Prose, if they Sung them at all; as we have reason to believe they did: And there

there is no need to put them into Verse or Metre, that they may be Sung, because they are fit for Singing without this. They are compos'd to a fitness to be Sung, tho' they are not in Metre or Verse, because they are compos'd in short Sentences, and they are justly thought to have the *Hebrew* Name from their being so compos'd. And if, as they are in Prose, they are not suited to the long elaborate Tunes which they are Sung to in Verse, yet they are fit enough to be Sung in a plain and less various Tune, which has been a Manner of singing them very ancient we know : Which way of singing them, is distinctly express'd in our Language, by the Name of Chanting, and is that ordinarily used at present, conform to that very ancient Mode in the Church of *England*. This we have some Ground to say from a Passage of *St. Aug.* (*Confess. l. 10. c. 33.*) where, after he confesses his Mind had been sometimes too much diverted from the Matter which was Sung, and pleas'd and entertain'd with the sweet Melody of the Tune, he says : It seems to me more safe, what I remember to have often heard said of *Athanasius*, Bishop of *Alexandria*, who caused the Reader of the Psalm to sound it with so small a variation of the Voice, as was more near

to pronouncing than singing. This way of doing it, is certainly such as the People will be most easily, and therefore most likely to comply and joyn with. In the Times of the *Jewish* Church, when *David* first compos'd and sung them, or order'd them to be sung, in the Publick Worship, as the Composure of them was more free and various, than if they had been confin'd to Verse and Metre; so we may believe, the Musick which they were sung with, was more free than that of our common measur'd and stinted Tunes. Certainly, as it is not necessary for the singing them that they may be turn'd into Verse or Metre, so there does not appear any Necessity for this from any Precept or President in Scripture. There is no Scripture Law or Rule, I think, pretended for this; And if all the Psalms and Songs in Scripture are compos'd in Prose, that is, in unmeasur'd Sentences, as it appears they are in the Original, then there is no President, neither in Scripture for making Psalms and Hymns in Verse, that they may be Sung in the Worship of God; as those indited by the Spirit of God, which we have in the Old Testament, do appear to be in Prose; so do also those which are in the New Testament. If it should be said, we have lost the way of mea-

measuring *Hebrew* Verse, and therefore those in the Old Testament may be in Verse, tho' we cannot find it out ; It must be said, they may also not be in Verse, and there is no such Certainty of it, as that we may thence derive an evident Rule for this. And it may be added, that the World has not lost the Measure of *Greek* Verse, but those in the New Testament, which were indited by the Spirit of God, as the Song of *Zacharias* the Father of *John* the Baptist, and the Song of the Blessed Virgin, and the rest do appear not to have been written in Verse by the inspir'd Writers of the Evangelical History, and so they are not by the Holy Ghost recommended to us in Verse. And this may allow us to conclude, that the Spirit of God does not insist upon this, that we must Sing in Verse ; and we may with the more reason, and perhaps, with very good reason from thence believe, that those in the Old Testament are not in Verse neither. It is considerable, what a learned and pious Father of the Church now living, has said concerning this Matter, in a Book which our Dissenters ought to consider, notwithstanding that it is in effect, a Book prohibited by their Guides and Teachers, which is, ' That the Prophets

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‘ phets of theHeathen, who pretended to be  
 ‘ inspir’d, generally wrote their Prophecies  
 ‘ and their Hymns to their Gods in Verse.  
 ‘ We know not but this may be one Rea-  
 ‘ son, why the Holy Ghost thought fit,  
 ‘ that such as inspir’d by him, should de-  
 ‘ cline that way of recording their Pro-  
 ‘ phecies or Praises. (*Bishop King ; Dis-  
 course concerning the Inventions of Men in  
 the Worship of God, Ed. 2. p. 10.*) ’Tis cer-  
 tain, we find those which remain of their  
 Hymns used in false Worship, to be com-  
 posed in Verse; but we do not find the  
 Hymns certainly inspir’d by the Spirit of  
 God to be so compos’d.

And the Church in singing the Scripture  
 Hymns and Psalms in Prose, does not va-  
 ry, for ought that appears herein, from the  
 Practice of Primitive Christianity, which  
 certainly Sung those Psalms in Publick  
 Worship and Private Devotion ; But we  
 do not find that they Sung them in Verse.  
 There are some Relicks, certainly, of an-  
 cient Liturgies remaining, by which it ap-  
 pears, the Psalms of Scripture were used  
 in their Worship ; but neither in these nor  
 in any of the Writings of the ancient  
 Church, do we find the Scripture Psalms  
 and Hymns turn’d into Verse for the use of  
 the Church. ’Tis true, *Philo* says, con-  
 cerning

cerning the devout *Jews*, who liv'd near *Alexandria*, whom *Eusebius* calls some of the first Christians there, that they compos'd Spiritual Songs and Hymns, which they Sung daily to God in all sorts of Verse: And these they Sung in their Assemblies for Worship, not meerly for their private Entertainment, as is ignorantly said by one concern'd in this Controversie: And *Eusebius* says, that what they did was in Practice in the Church in his Time, some hundreds of Years after theirs. But this proves no more, but that some of the Hymns of human Composure, which were Sung in Publick Worship, might be in Verse. I say some, because 'tis certain, that all of these were not compos'd in Verse: For we have some ancient Hymns still remaining, which are found compos'd in Psalm Fashion, that is, in short Sentences, but not in Verse, which I have taken notice of before. And it does not by this appear, that those Christians turn'd the Scripture Psalms and Hymns into Verse, for their use in Singing to the Lord.

It may be further said, to justifie and recommend this Practice of the Church, that there is great Advantage in retaining and using these inspir'd Hymns and Songs

in Prose. As we have the Word of God, the Inspiration of the Holy Ghost, the more pure and free from the Mixtures of human Invention, and the Disparagements of human Frailty, which they must be very liable to, and will be commonly attended with in the composing them into Verse. 'Tis evident, this cannot be without some alteration of the Sense, and sometimes, if not always, expressing below the Majesty and Greatness of the Expression as it came from the Spirit of God. Certainly, to come the nearest that we can, in translating these things to the Sense of the Spirit of God express'd in them, we must come as near as possible we can to his way of expressing them also. And it must needs be, that in turning these things into Verse, in any of the Languages of these Times, some Words must be put in, which are not in the Original, and some others which would perhaps more exactly render the Sense, must be left out as not suiting with the Measure, and Verse; and the Order of the Sentences must be sometimes chang'd to the Prejudice of the Sense too. And indeed, in all the Translations which we see of them into Verse, there may be found many Traces of Light and airy human Wit,

or

or Weakness, both which disparage greatly those divine and awful Compositions.

To throw away then the singing of Psalms in Prose, and confine the Church to Sing them in Verse, if at all, must needs be said to be at least a very needless piece of Reformation, and indeed not deserving at all the Name of a Reformation; much less ought it to be thought worthy the contending with God and sacred Government for, or can it now be justly pretended as a reason to dissent from the established Church. Upon what has been said, 'tis certain and evident, that this composing of Spiritual Songs, or turning those in the Holy Scriptures into Rhime and Verse, is a meer human Invention. And then, those who threw away the use of singing in Prose in the Worship of God, and yet pretended to reform the Publick Worship, according to the particular Precepts and Presidents in Scripture, and taught the People it is unlawful to do any thing in divine Worship, but what is warranted by particular expresse Precept, or manifest President there; and that we must not do any thing but what is commanded, because *Nadab* and *Abihu* suffer'd a sudden Death, for offering strange Fire, which the Lord commanded not; They



herein dispos'd the People to the utter Neglect and Difuse of this part of divine Worship. And their pretended Reformation had accordingly in this Case, this Effect: For many did wholly lay it aside, and pleaded for so doing, that the only way of Singing which they left in use, that is, of the Psalms turn'd into Verse, had neither Precept nor President for it in the Holy Scriptures; which is true enough. We find one of the Writers of those Times, mentioning this as an Objection then made use of against the singing of Psalms. (*Manton on James 5. 13.*) 'Others (says he) 'scruple the Psalms, because they are done 'into Metre and Rhime. Thus it appears in this Case, that the Principles of the Dissention as such, are not truly what do reform Religion and tend to render it more pure, but do indeed tend to throw away the Ordinances and Duties of it, and to remove Religion it self from among us.

**S E C T.**

## S E C T. III.

*Shewing, That it is lawful to Sing in the Worship of God that which is Compos'd in Verse.*

**U**PON the Principles of the Dissention indeed, this were not lawful, tho' 'tis what some of them do, tho' but sparingly, in as much as we have no particular Precept that Commands, or President to Warrant it in all the Holy Scriptures; but they are false Principles. And if this way of Composing our Spiritual Songs and Hymns for the Service of God, and of Translating the Scripture Psalms and Hymns be agreeing with the general Rules for ordering our Worship of God, which are given us in Scripture, it is lawful to use Rhime and Verse in the Worship of God, tho' we have not a particular Command or President to Warrant it there. And then the using of such, may lawfully be order'd or allow'd by the Governors of the Church, and being order'd by them, it ought to be comply'd with by the People; and being practis'd by the Church

with their Allowance, it ought to be comply'd with by all, because 'tis not a just cause of forsaking the Communion of any Church of Christians, or of setting up of others to be without this.

What is compos'd in Verse, is generally very pleasing to Mankind; and this sort of Composition, as pleasing, is ordinarily a mighty help to the Remembrance of what is thus convey'd into the Mind. And it may be suited and fitted to very various and pleasing Tunes, which may allure the Mind to regard it, and help to raise a due Concern of Mind about it, and to Form the Disposition according to it. And so this way of ordering this part of Worship may be greatly serviceable to Edification: Provided it be used with great Care, that the Pleasure of the Tune, and Musick, and the Composure, do not steal away the Mind from a due Attention and Regard to the Religious Matters which they accompany and recommend to us. And as the Pleasure of the Musick, and Composure is proper and fit to allure the Mind to the greater regard to the Religious Matters of the Psalm and Spiritual Song, and to raise and improve Devout Affections, and a Serious and Religious Disposition of Mind, so it assists and promotes the due and serious,

ous, and Devout Performance of our Duty, and is in this suitable and serviceable to the other end of our Worship, the Honour of God, whom we must Honour in our Worship, by the most serious and ardent Devotion in performing it. And as the use of the Psalms thus translated in publick Worship, seems to have had its rise in and with the Reformation from Popery, I believe it is a thing which has been serviceable to it, both among us, and in some foreign Reform'd Churches; and some of them having laid aside the Singing of Prose, they did the more need this.

But after all, it must be confess'd to be as meer a human Invention in the Worship of God, as any thing that ever was used, or call'd by that Name: And those who refuse it among the Dissenters, do refuse and condemn it as such, and that justly enough upon the common Principles of the Dissention. And their Brethren, who will use this, are forced, that they may justify themselves against them, to forsake the Principles of the Dissention. I shall prove what I say from their own Writings, that no bold Man concern'd to disguise and palliate their Errors and ill Conduct may be able to deny it. One of those, who will use this Singing in the Worship of God,  
thus



thus argues for it against another of his own Sect, who is one of them that refuse it. (*Keach, Breach rep. P. 181. &c.*) You will say, says he, they are not in Metre in Scripture, but other Words are added to make them fit to be Songs, and that is Human. To which, after other Things said, he answers. ‘ Let me tell you, to admit  
 ‘ of this Nice Exception against practising  
 ‘ an Ordinance, because we do not know  
 ‘ the exact Form, this will run us into a  
 ‘ multitude of needless and frivolous Ob-  
 ‘ jections in the Administrations of other  
 ‘ Ordinances. In breaking Bread, says  
 ‘ one, you ought to have but one Loaf,  
 ‘ because Christ’s Body was but one entire  
 ‘ Body, and the Church is said to be but  
 ‘ one Bread: Therefore if you have many  
 ‘ Loaves, you Err in the Form of this Or-  
 ‘ dinance; and as by you practised, it is  
 ‘ devis’d and human. Says another, As soon  
 ‘ as you have broken the Bread, you must  
 ‘ pour forth the Wine, because, so soon  
 ‘ as Christ’s Body was broken, his Blood  
 ‘ came forth. A third Person says, You  
 ‘ must Eat all, and let none remain; which  
 ‘ another denies. One says, we must Eat  
 ‘ plentifully, for Christ so bids his Friends,  
 ‘ *Cant. 5. 1.* Says another, a little Quantity  
 ‘ of the Bread, and so of the Cup will an-  
 ‘ swer

' swer the Form of the Adminiftration.  
 ' So in the Form of Baptifm, one may fay  
 ' you muft Baptize the Perfon Forwards;  
 ' fays another, Backwards. One may fay  
 ' with a fwift Motion, another may fay  
 ' it muft be done with a flow Motion, and  
 ' let the Perfon lie fometimes buried in the  
 ' Water, that we may have the clearer  
 ' Representation of the Burial of Chrift.  
 ' Would not this be a silly Objection?  
 ' And yet thefe appertain to the Form of  
 ' the Adminiftration of Chrift's Ordinance.  
 ' We read that the Children of *Israel* for a  
 ' long time had left an Ordinance, *viz.*  
 ' That of fitting in Booths in the Feaft of  
 ' Tabernacles, *Neh.* 8. 14. which had not  
 ' been done from the Days of *Jofhua* the  
 ' Son of *Nun*, *V.* 17. fo that none were  
 ' then living to tell them the Form of  
 ' thofe Booths. Suppose now one had  
 ' faid they muft be made this way, and  
 ' another that way, and they fhould not  
 ' have agreed about the Form and Fafhion  
 ' of thefe Booths; would this have  
 ' juftified fome others among them to  
 ' have faid, we will have no Booths at all,  
 ' unlefs there be fome extraordinary Prophet  
 ' to fhew us the Form or Manner  
 ' how they fhould be made? No, there  
 ' were none among them, that we read of,  
 ' that

' that were of such a Spirit ; or if there had,  
 ' doubtless, they should have been wor-  
 ' thy of Reproof: But they all, according  
 ' as they found it written in the Law  
 ' which God commanded *Moses*, &c. went  
 ' to work and cut down Olive Branches,  
 ' and Pine Branches, and Myrtle Branches,  
 ' and made them Booths. Lord grant us  
 ' (says he) the like Wisdom in this Case,  
 ' about the lost or long neglected Ordi-  
 ' nance amongst us of Singing Psalms,  
 ' &c. Here it is confess'd, that the ex-  
 act Form of administering an Ordinance  
 may be unknown, according to their Prin-  
 ciples, that is, there may be no particular  
 or express Command to determine the  
 Manner of it, or such President as will a-  
 mount to an obliging Rule: And thus is  
 that Principle forsaken, that we must not  
 depart one jot from the Word of God in  
 our Worship, nor do any thing for which  
 we have not the Warrant of Precept or  
 President, and that it is a Departure from  
 the Word to do any such thing, and dero-  
 gates from the Sufficiency of Scripture,  
 and the Faithfulness of Jesus Christ in his  
 own House, to use or do any such thing in  
 divine Worship. In this Case, they can  
 allow, that an Ordinance which is in the  
 general commanded and warranted by

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Presidents in Scripture, may be comply'd with, and used, tho' the particular Mode of performing it is not directed by Precept or President there : And they can say, the Mode may be determin'd and directed in such case by the Church. And this gives just occasion to say, the Lord grant them all to be so Wise as to lay aside the Principles, which follow'd to their just Consequences make some lay aside this part of divine Worship wholly amongst them ; and which, while they retain them, do expose their People to endless Scruples, and trouble them with Dissentions, and Separations, and Schisms, as they can call them among themselves. God grant them all to lay aside the false Principles of Dissension and Separation from the Establish'd Church among us, that they may restore and find Peace and Union there, and a Worship certainly pure, and agreeable to the Holy Scriptures, which they in vain seek elsewhere.

It is not unlawful to Sing the Scripture Hymns and Psalms, compos'd into Verse, in the Worship of God. This the other Churches of the Reformation from Popery, do both in *Germany* and *Holland*, as they did it in *France* : But then it must be said, this is not unlawful, because it is not unlawful



lawful to compose Forms of Devotion out of the Holy Scriptures, for publick use in divine Worship, and to use those Forms which have been compos'd by others, and are appointed by the publick Authority of the Church. It is not unlawful certainly to use human Composures, either in Verse, or in Prose, in the publick Worship, the Matter of which is taken from the Holy Scriptures: But if it be unlawful to use that which is compos'd in Prose, it is unlawful to use that which is compos'd in Verse. And 'tis certain, that to turn the Scripture Psalms and Hymns into *English* Verse, is to make a meer human Composure of them. For the Words and Sentences as they lie in the Original, will not fall into *English* Verse and Rhime: Their Places must be alter'd, some Words must be left out, some others must be put in, so that nothing can remain after such a Composition, but the Sense and Matter of Scripture, at the least, which must be made up quite in another Form; and when this is done, 'tis plainly a human Composure, and a Form of Devotion compos'd by Men. And they who use these Psalms in divine Worship, do use Forms of Prayer and Praise compos'd by Men, according as the Matter of the Psalm is, in the publick Worship. And they

they are not consistent with themselves, while they refuse to use Forms of Prayer in publick Worship, but allow to use Forms of Singing compos'd by other Men. They condemn themselves in their Singing, when they condemn the use of Forms of Prayer; and they condemn the condemning the use of Forms of Prayer, when they allow and use Forms of Devotion to be Sung. Thus giddy and inconsistent is Error usually, and has commonly, if it be well examin'd at least, such Characters apparent on it, as may disparage it to the common Reason of Mankind, and will most certainly restrain all that are truly of tender Consciences, and do indeed fear God, from doing any of those things which are certainly unlawful to them, if their Opinion be not true; such as Defiance of Government in the Church, and dividing it into several Communiones and all factious Practices to remove what is lawfully establisht. The Dissenters then ought not to continue their Separation, or use any means to maintain it, and defend themselves in it, upon this Account.

# S E C T.

## S E C T. IV.

*Of Appropriate Singing in the Worship of God, and that this is Lawful.*

**I**T is the Tendency, and a common Effect of Disputes about Matters of Religion, That which side soever is right or wrong, and which side soever gets the Victory, Religion it self decays and loses ground the while. Thus it has prov'd with this part of divine Worship, which was ever a common part of Publick Worship, and was in early Times of the Christian Church a large Part of it: But when the new Principles of the Dissention among us broke into the Church, and upon those Principles Men came to dispute about it, then the most of the Dissenting Parties retain'd very little use of it, and some threw it quite away. And the natural Tendency of the Principles of the Dissention upon which the Disputes about it are manag'd, is to the laying it quite aside, as will appear, if they be consider'd. Some say the Minister must be the Mouth of

of the Congregation in things pertaining to God, and the People must bear no Part in the Publick Worship vocally, beyond an Amen; and upon this Principle, they have excluded the Peoples bearing such Part in Publick Worship, as the Liturgy of the Establish'd Church orders and allows; and this Principle tends to the condemning all common Singing of the Congregation. Some go further, and maintain, that what Instances we find in Scripture of the singing of one Person alone in Gospel Times, in the Congregation, they are of those who Sung by an extraordinary Gift; and so this is not a Rule for ordinary Practice, nor may this be now practised, unless there were any mov'd and enabled to this, as the Prophets were in the Times of the Apostles by immediate Inspiration. On the other Hand, others say, we may assure our selves there is no other way of Singing to be brought into the Church, but that with united Voices; and he that should set up any other way, doubtless, would be guilty of an Innovation: And it is rudely enough said, should one alone Sing in the midst of the Congregation like a Ballad-Singer, what Word of God is there to justifie such a Practice? (*Keach Br. rep. p. 74.*) Thus while

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some will have all Sing together, if any do, and others will have the Minister only speak all that may be said to God in publick Worship; and others will not have him Sing, unless he were immediately inspir'd, when Inspiration they say rightly enough is ceased, they have almost banisht this part of divine Worship out of the Church amongst them; the most making it the least part of their Worship, and some not using it at all. I think it necessary to consider this whole Matter, and to represent and justifie what may be done on both sides, under the Names of *Appropriate* and *common* Singing, in order to bring them to joyn with the Establisht Church in this part of Worship, if they will in the Fear of God consider what is said, and with a true and sincere Concern to know and do their Duty, which certainly is what belongs to a truly tender Conscience. I shall under this Section, justifie *Appropriate* Singing, or the singing of the Minister in Religion alone, or such as are appointed to it by Office, without the Peoples joyning in it in some Cases: And under the next, that which is common with the united Voices of the Congregation; and shall produce, I believe, ground enough to account both of them lawful, and that even

in the ordinary publick Worship of God.

I begin with the former, which I call *Appropriate* Singing. By which I mean, the singing of one Person alone in the Congregation, or of the Ministers of Religion alone, or of Singing-Men and Singing-Boys, who are appointed to this, as their Office and proper Work in the publick Worship, while the rest do silently attend. That this may be practised without Sin, and even in the ordinary publick Worship of God, I think may be made appear from the Reason of the thing, from Instances or Presidents in the Holy Scriptures, and from the early and long practice of the Christian Church.

It may certainly be said, and with more reason, that we may assure our selves, the Minister or Ministers alone may Sing in the Congregation, and may be the Mouth of the Congregation in this, as well as in Prayer. It is the proper part of the Minister in publick Worship, to offer up the Devotions of the People to God, and he is ordain'd and set apart by God for this purpose. He is to confess Sins, to pray, and to give Thanks for God's Mercies in their Name, and on their Account, to offer up *their* Prayers, Confessions and Thanksgivings. And if he may do this

in Prayer, there can be no reason imagin'd why he may not do it in Singing too: And no good Reason can be given, why he may not do this alone as well as the other. This Course provides well for the Honour of God in publick Worship, and for the Edification of the People by his Administration. It is due Honour to God from guilty Sinners, to approach him by a Mediator, by one whom he has consecrated and ordain'd to come near him in their Name, and to offer their Devotions to him: And this is necessary to us all, and therefore Jesus Christ is our great and common High Priest, who ever lives to make Intercession for us. And under him, for this reason, have Ministers of Religion been always appointed, and used in all true Worship of God, by Assemblies of those that Worshiped. This Office, for this reason, and as requisite according to the Nature and State of things has been erected by divine Institution, from the Time that Mankind became guilty before God, and obnoxious to his just Displeasure, by the Sin of the first Parents of them all. And as this is duly to honour God, for the Church to approach him, and offer their Devotions to him by an ordinary Minister of Religion, 'tis agreeable to offer this part of their Worship, as well

as any other, in the publick Assemblies for Worship, by the Minister of Religion alone. And in this way is the Edification of the People by the Minister's performance and Administration, as well provided for also, as in any other part of his Administration. He may teach and improve them in Piety and Virtue, and raise their Devotion by Singing as well as by Praying alone among them. And as what is convey'd with agreeable Musick easily enters into the Mind, and is thereby assisted to affect it, and excite Devotion, and to make the greater Impression upon the Hearers, and abide the better with them. This way of Administration must be of use to the Edification of the People, and they must be likely to receive as much Benefit by his Administration in Singing, at least, as in his Praying; tho' certainly, 'tis not best for their Edification to confine all the Work of publick Worship to the Minister, and to allow the People to bear no part at all in it beyond an Amen. Thus much may be said, and may suffice to justify this from Reason, and the Nature of the Minister's Office in the Administration of publick Worship.

And as what is agreeable with the reason of the thing, and the Minister's Office, I shall observe that this *Appropriate Sing-*



ing was practised by the Church of God in the Times of the *Jews*, and in the Time of the Apostles, and the early Times of the Christian Church after them.

In the publick Worship of the *Jewish* Temple, as we know that the divine Songs which we have in the Book of *Psalms* were generally Sung: So we find the doing of this to have been the part of the *Levites*, who were some of the Ministers of Religion in those Times, and were consecrated and set apart by God's Order and Appointment for the Service of the Sanctuary. There were a Number of these order'd to perform this part of divine Worship as their Office, as some others of them were appointed to other Matters belonging to the publick Worship. 'Tis said, *1 Chron.* 23. 5. That of the *Levites*, Four Thousand were set in order by *David*, in their turns, to perform this Service in the publick Worship. If the People also did any of them learn to do this, and were allow'd to joyn with their Voices in this part of Worship in the Temple, yet these of the *Levites* were bound to do it; they perform'd it as their Office, they were order'd to learn and practise, and they did perform it, whether the People joyn'd with them or not: And indeed, it does not appear,

pear, that the People did commonly joyn with their Voices in this part of the ordinary Worship of the Temple. As some of the *Levites* were inspir'd with divine Songs and Psalms, who are therefore said to Prophecy : So others of them are said to have been *instructed in the Songs of the Lord*, 1 Chron. 25. These were educated to a fitness to perform this part of divine Worship. And when the *Jews* were return'd from the *Babylonish* Captivity, and the Temple Worship was restor'd, 'tis said this part of divine Worship was restor'd also, and is reported to have been performed by the *Levites* alone, *Ezra* 3. 10, 11. Where we see the *Levites the Sons of Asaph*, were set with *Cymbals* to praise the Lord, after the Ordinance of David, and they Sung together by Course; and of the People there, 'tis only said, they shouted with a great Shout, when they praised the Lord, because the Foundation of the House was laid, in *V. 12*. By these things it appears, that whether the People did joyn in the Song with their Voices or not, the *Levites*, some of the Ministers of Religion did, and might Sing without them; so that this Practice cannot be judg'd unlawful, if in this we may lawfully follow the Practice of the *Jewish* Church; and that a

Practice which was introduced by the Order and Direction of inspir'd Men and Prophets, such as were *Heman*, and *Asaph*, and *Jeduthun*, as we have observ'd of them, and *David* who seems to have been the Chief in this Matter.

If we look on further in the Holy Scriptures to the Times of the New Testament, we shall see Reason to believe, that the Prophets of those Times Sung their inspired Songs alone, the rest of the Company silently attending the while. And this was done as an ordinary and common part of divine Worship in publick, as well as Preaching and Praying, tho' this, as well as the rest, were then often perform'd by Inspiration, and an extraordinary Gift. And it is well enough said, That if only an extraordinary Gift and immediate Inspiration will allow any to Sing in the Christian Church, because the Prophets in the Apostles Times perform'd it by such a Gift, it might as reasonably be concluded, that none ought to minister in Preaching or Praying, without the Inspiration by which the Prophets of those Times perform'd these Administrations. And this is said by those who pretend to such a Gift of Prayer as amounts to a Pretence to immediate Inspiration, and is so understood by

by the common People of the Sects, tho' 'tis disown'd by some of those who pretend to such a Gift: And their Pretence of this sort made way for, and has introduced the Quakers Pretence, to pray and preach both by Inspiration, as the others ought to do upon these Principles and Pretences by which they justify and recommend their *Extempore* Effusions, as the special or only way of praying by the Spirit: Which I observe by the way to shew, that the Principles of the several Sects are of kin to one another, tho' they cannot agree among themselves; and those of that Party who would be accounted Moderate Non-Conformists, if follow'd to their just Consequences, do run into this Extream, and that they are forced in their Disputes, with one another, to forsake and disown them to avoid it, and to keep up the due Exercises of Religion among them. 'Tis certain, that those Prophets Sung these their Inspirations alone; none else, could joyn with them in vocal Singing, unless they did partake of their Inspirations at the same time, or the Song had been before-hand communicated to them. But there is no Appearance in the relation of the Matter that this was done, or that all the Company were at once inspir'd with



with the same Spiritual Song : And by the Apostle's Expressions concerning the Matter, 'tis evident, that they did Sing alone what they Sung. If we consider what he blames them for, in their Performance of this part of Worship, we shall be forc'd to conclude, that the rest of the Congregation did not Sing with them, but were wont to attend to them in Silence : For he blames them for singing in a Language which was not understood by those that heard them. They had the Gift of Languages as well as Prophecy, and they sometimes prophecy'd in an unknown Tongue ; then we may be sure they prophecy'd alone, and the rest did not joyn with them in doing it. And the Apostle orders them to prophecy, that is, to sing their inspir'd Hymns, and to pray in a Language which was understood by the Company, that the rest might be able to say Amen at their giving of Thanks. And the Apostle in saying, *Ye may all Prophecy one by one*, plainly enough signifies, that when the Prophet prophecy'd, he ought to do it alone. He would not have the Prophets prophecy together in the same Congregation, but one by one, because what was given to one by Inspiration, was not given to another, but was different

rent from it. One of them perhaps, had a Psalm, another had a Doctrin, or Interpretation of the Scriptures, another had a Prayer, as it pleas'd the Spirit of God to inspire them; and these he orders them not to utter confusedly, or all at once, but one after another. Neither does the Apostle's saying, ye may all prophecy, mean, That all the Congregation must Sing together; for his adding *One by One*, contradicts that, and shews, that he would have those who prophecy'd, do it one at a time, as his Discourse is evidently of the Prophets, not of the whole Congregation of Christians. 'Tis certain, all the Congregation could not prophecy; this was not a common Work, because they were not all Prophets: Which the Apostle signifies in that Question concerning the Christian Church, *Chap. 12. 29. Are all Prophets, Are all Apostles?* Which intimates, that as all were not Apostles, so neither were all Prophets. This Prophecy then was the Work of the Prophets, not of the common Congregation; therefore they prophecy'd alone, and the rest attended. And even some devout Women in those Times had this part of the Prophetick Gift, and were inspir'd with Divine and Spiritual Songs; such as were Spiritual both for the Matter  
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of them being religious, and also for the Author of them, the Holy Spirit of God. Of this the Apostle is justly understood to speak, when he speaks of Womens praying and prophecying in the Congregation, as I have observ'd before. And these Prophetesses, we must believe, utter'd their inspir'd Hymns and Songs alone, as they only receiv'd them from the Spirit of God, with the Motion to sing them. And this introduced a Custom in some Churches we may believe, since we find it spoken of in one, which continued even after these Inspirations ceased, and then degenerated into abuse ; which is that we may reckon condemn'd by a religious Man, who flourisht in the Christian Church in *Ægypt*, about the beginning of the Fifth Century of Christianity, (*Isid. Peleus. in Du Pin Nouv. Bibl.*). The Custom was, 'tis said, in his Time, that Women were allow'd to Sing in the Church : But this good Man wrote against it, and said, they had abused that Practice, by causing themselves to be admir'd for the Sweetness and Harmony of their Voices and Singing, and were no less blame-worthy, than if they had Sung prophane Songs ; and they ought to be forbidden singing in the Church for the future. It seems fairest to understand this of  
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their Singing alone; for their Singing in Company with the Men, and the whole Congregation, could not be so liable to that Inconvenience, as to deserve to be forbidden. From the Practice of the Prophets in the Times of Inspiration, it seems to have been a Custom, which continu'd a good while, for some Persons not any ways call'd to the Ministry, even after Inspiration ceas'd, to Sing in the publick Assemblies for Worship alone, and to Sing the Songs of their own Composition. But this came to be justly thought a Disorder, and 'tis likely was abused, and thereupon it was forbidden. To which purpose, we have a Canon of the Council of *Laodicea*, which sate between the Years 360. and 370. wherein this Practice is intimated to have continu'd in the Churches which they were concern'd with, even to that time; but now it was thought fit to be restrain'd. It is (*Du Pin*) the 15th Canon of that Council, which orders in this Matter, That no others ought to Sing in the Church, but the Canonical Chanters or Singing-Men, who stand up in a rais'd Place and Sing out of the Book. We may believe this Book consisted partly of the Psalms and Hymns of Holy Scripture, and partly of devout Hymns of human Composure, which



which had been consider'd and allow'd to be used in publick Worship, by those who had the Government in Matters of Religion ; such as we find to be used by the true Protestants and best reform'd Churches beyond the Seas at this Day. Here were two Limitations of the Appropriate Singing, which had been formerly practis'd, which are fit to be taken notice of. *First*, They would have none but known and allow'd Compositions to be Sung in publick Worship. This was altogether fitting now, that immediate Inspiration ceas'd, and when none could bring with them, as the Prophets and Prophetesses in the Apostles Times had done, the sure Proofs of that. This is an Evidence of pre-stinted Forms of Devotion in those Times, and that they had been used before, and that the Churches had been before that furnisht with Books of such. And indeed, the very Light of Nature, and common Reason of Mankind understood the fitness of this, That what was offer'd in publick Worship to the Gods, should be consider'd and compos'd before-hand, and be that which was allow'd of by those who had the Government in Matters of Religion. *Plato* (*l. 7. de Legibus*) says, it was a thing under Government among the *Aegyptians*, what Hymns

Hymns should be offer'd to the Gods, and joyn'd with the Sacrifices (*Ex. Spanh. Obs. in Hym. Callim. in Jovem.*) Dr. Hammond, says *Plato*, in that Book makes it a necessary Law, That whatever Prayers or Hymns the Poets compos'd to the Gods, they should first shew them to the Priests before they publisht them, lest they should ask Evil things instead of Good. (*View of the Directory Sect. 20.*) The other Limitation of Appropriate Singing here, is, That it is confin'd to those, who were of the Ministry, and were appointed to it as their Office. A learned Christian Writer (*Zonaras in Suicer Psaltes*) who flourish'd about the beginning of the 12th Century (1120. *Du Pin*) explaining the meaning of the Canon in this Matter, says: The Fathers of this Council would have good Order observ'd in the Church: Therefore they said, it must not be every one that might sing in the Church, but the Canonical Singers taken from among the Clergy, who were ordain'd in every Church, must perform this part of divine Worship in the publick Assembly.

Thus it appears, That according to the Practice of the *Jewish* Church in this Matter, in and from the time of *David* certainly, and a Practice which was then set up and

and regulated by Prophets and inspir'd Men; the Christian Church had in it from very early Times, such as were Singers in the publick Worship by Office, and to whom it belonged as their Part and Duty. Their Business, as is commonly said, from what appears, was to lead and regulate the publick Singing, when the People Sung also; and they Sung whether the People did so or not, and might Sing alone, if the People did not understand or neglected to Sing, and the People Sung not at all, but what they offer'd to be Sung, and in consort, or by turns with them. Therefore upon this Canon, another learned Writer, who flourish'd about the latter end of the 12th Century (*Balsamon in Suicer ubi supr.*) interprets the forementioned Canon of the Council of *Laodicea*, as meaning, That none but these should begin or set the Psalm; For (says he) to Sing in Consort with the rest of the Quire in the Church, the Lay People are not forbidden. This might be part of the Design and Meaning of that Rule, but seems not to be the whole of it. There were certainly such in the Church as were Singers by Office, who were appointed to it as a part of the Ministry in Religion, and that very early, as I shall further make appear from the remaining

ing Monuments of Primitive Christianity. Towards the beginning of the Christian Church, while the Number of Christians was but few, those who ministred in Religion in publick, were but few also, and several parts of the Administration of publick Worship, were perform'd by the same Persons. *Jerom* says, it was the part of the Deacons to read in the Church, *Isid. Hispal.* describing the Offices of the Deacons, assigns them the Business of reading; and that the same Deacons led the Church in reading and singing of Psalms, we could easily prove by many Instances, says a learned Man of our Time (*Vitringa de Synag. vet. l. 3. part 2. c. 22.*) The great and pious *Athanasius* seems to have employ'd the Deacon in the Office of Singing, by what is said in his *Apology for his Flight*: Where he says, Setting my self in my Seat, I order'd the Deacon to read the Psalm, and the People to answer, *for his Mercy endures for ever.* (*Coteler Not. in constit. apost. l. 2. c. 57.*) We may believe them at first to have been the same with the Readers who are mentioned very early in the Church. *Iustin Martyr* speaks of the Reader in the Church in the 2d. Century, (*Apol. 2.*) and *Tertullian* in the third (*l. Præscript. c. 41.*) And *Cypr.* in the same Century in the

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Church of *Garthage*; who speaks of one as appointed by him to that Office and Work in publick Worship. (*Ep. 29. Ed. Oxon.*) But as the Christians grew more numerous, and in the Churches where they were much increas'd, the Offices were divided among several and distinct Officers; and we find that the Singers were in some of them, at least, a distinct Order from the Deacons and Readers, and that in very early Times, we find the distinct Mention of Singers or Singing-Men, among the Ecclesiastical Orders, in that Collection of Rules call'd the *Apostolical Canons*. They are distinctly mention'd in that which is the 27th of the Version of *Dionysius Exiguus*, which Version of these Canons was made by him, near the beginning of the 6th Century. Concerning these Canons, a learned Person of our Church has said that which cannot be confuted, and has given sufficient Proof of it; which is, That they were fram'd and publish'd by Apostolical Men, within the 2d. or 3d. Century of Christianity. Not that we believe (says he) that every Word which we now find in them, is of that Antiquity: For it is not to be doubted, but this, as well as other Monuments of the Primitive Church, may have had later Ad-

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ons and Corruptions in some Places. But the Things themselves contain'd in them, we do judge were determin'd by several Synods of Apostolical Men, and were gather'd into that Body which now remains under the Name of the Canons of the Apostles, before the end of the 3d. Century (Dr. Beveridge *Cod. Can. &c. Vind. & Illustr.* l. 1. c. 2. S. 1.) This Order of Singers in the Church are often mention'd also in the Book call'd the *Apostolick Constitutions*, as is known to those who are well acquainted with it. Concerning which Book, the same Reverend and Learned Person of our Church gives among others, these two considerable Testimonies to its Antiquity and Authority. *Eusebius*, says he (l. 3. cap. 31.) mentions this Book among those which were then in being, and were read in publick Worship; but he puts it among those of which the Church doubted, whether they might be reckon'd Canonical Scripture or not, mentioning also those that were generally receiv'd as such, and those which were absolutely rejected, and determin'd not to be such; and with this among the Books doubted of, he puts the Book of the Revelations of St. John. Another Testimony he produces, is that of *Athanasius*,  
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who, with the other, flourish in the 4th Century; who gives us an Abridgment of the Holy Scriptures; and in reckoning up the Books of Scripture, he tells us which were agreed upon to be Canonical, and which were not receiv'd as such: And among those of the New Testament, which were doubted of, whether they might be reckon'd Canonical or not, he puts this Book of *Apostolick Constitutions*; which he mentions as order'd by the Church to be read in publick Worship, tho' they were not so well satisfied of its divine Original, as to reckon it among the Canonical Books of Scripture, or those which are to be receiv'd as a sure and infallible Rule of Faith and Manners. (*lb. l. 2. c. 9. S. 4.*) Of these, with others of the Inferiour Ecclesiastical Officers in the Primitive Times, he says, That they were of very early Institution, may be concluded from hence: That altho' the Writers of the 2d. and 3d. Ages do often make mention of them, yet we can find no Footsteps of their first Original in the Church. (*lb. l. 2. c. 2.*) And he observes, that in the Canons of Councils publish'd in the 4th Century, 'tis evident to any one, that there is frequent mention of the Singers among the Inferiour Orders of those that minister'd in Religion.

ligion in the publick Worship; and he particularly refers to those of the Council of *Laodicea* before refer'd to. They are indeed, distinctly and particularly mention'd in several of the Canons of that Council. The Council of *Chalcedon* in the 5th Century, mentions those who were Singers by Office, and decreed, (*Can. 14*) that the Readers and Singers should not marry Heretical Wives; and oblig'd them who had marry'd such, to bring their Children to the Church for their Baptism, and to bring them up in the Faith of the Church. (*Du Pin*). We are told, that the Singer did not make a distinct Order from the Reader, but they differ'd only in this, that the latter recited or read, and the former sung. Whence they had the same Ordination, says a learned Man, (*Card. Bona*) but only the Writings of the Apostles in Ordination were deliver'd to one, and a Psalter to the other; which he seems to derive from the Book of the *Greek* Ordinations publish'd by *Morinus*. That among the *Greeks*, the Singers were ordain'd to their Office, is manifest says he in the *Euchology*, or Book of Publick Prayers (*Rer. Liturg. l. 1. cap. 25.*)

In Process of Time, it was found necessary for the Continuance of this part of



publick Worship, and for the better Performance of it, that some young Persons should be educated from their Childhood to a fitness to perform the Office of Singers in the Assemblies of the Church. And to this purpose there were Schools erected, wherein they had this Education. *Victor* Bishop of *Vita*, who liv'd in the 5th Century, and wrote an Account of the most barbarous and cruel Persecutions of the Orthodox in *Africa*, by those who deny'd the Divinity of Jesus Christ our Lord, under the King *Hunnericus*, gives an Account therein of such Schools among them, in which Boys were instructed in singing, Letters and good Manners. (*Bona Rer. Liturg. l. 1. c. 25.*) To this purpose a School was erected and endow'd at *Rome*, by *Gregory*, the first of that Name, who was Bishop there, and was consecrated such about the latter end of the 6th Century. In this School Children were instructed, we are told, in Singing, Reading and good Manners; and out of this School they were taken, when well accomplish'd for it, who were appointed to perform this part of divine Service in Publick. Thus were Youths in the Christian Church, as some of the *Levites* had been in the most pious Times of the *Jewish* one,

instructed in the Songs of the Lord (1 *Prov.* 25.). This Bishop made some necessary Regulations in the manner of Singing in publick Worship which were follow'd by other Churches, chiefly those in *Germany* and *France*. The Emperors, *Pepin* and *Charles* the Great, concern'd themselves to promote this. In other Churches also afterward were such Schools as this erected. Among the Laws of *Charles* the Great, in the 8th Century, there is found this concerning these Schools: Let there be Schools to teach Children to read, and let them learn the Psalms and Singing Notes, &c. in every Bishoprick (*l. 1. Capitular. c. 72. in Bona ubi supr.*). There is an Epistle written to him by *Leidradus*, Arch-Bishop of *Lyons*, in the beginning of the 9th Century, wherein he says, That the Emperor having upon his Request restor'd the ancient Revenues belonging to that Church, among other things which he had set up by Virtue of them, he had restor'd the Schools of Singers, wherein many were so well taught, that they were able also to teach others. In the latter half of the same Century, there was a Synod held at *Valence*, wherein were fourteen Bishops, who were under the three Metropolitans of *Lyons*, *Vienne* and *Arles*,

to whom the Bishop of *Grenoble* joyn'd himself. This Synod, in the 18th Chapter of its Decrees, re-establish'd the Schools of Singers, and of divine and human Learning; because (say they) the Intermission of this, is the Cause that there is so much Ignorance in Religion reigning in the Churches, and that all Knowledge almost is banisht from among them, (*Go-deau Hist. de l'Eglise*) And the School which was erected for this purpose at *Rome* by *Gregory* the Great, is said to be known to have continued and flourish'd still in the 13th Century. (*Bona ubi supr.*) Thus much shall suffice to be said concerning Appropriate Singing in publick Worship, or the Performance of it by particular Persons as their Office, and proper Work, and to justify this from the Practice of the most pious Times of the *Jewish* Church, and of the Times of the Apostles, directed in it by immediate Inspiration of the Holy Ghost, and from the Practice of the early Times of the Christian Church. I shall only add, Without doubt the Christian Church thought there was sufficient Warrant for this in the Word of God, and in what they knew of the Practice in the Apostles Times, which they who liv'd near them must needs know, and

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and be able to govern themselves by better than we, who live at so great a distance from them, unless we will learn from them, what we may judge to have been done and used in the Apostles Times. Which indeed, is reasonable to do, tho' the Dissention is in Defiance of it, and so do vary and dissent from the Christian Church in some of the best Times of it, as much as they do from the Church of *England*: And to defend themselves in this, because they will do it, they industriously disparage the remaining Monuments of Primitive Christianity,

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## S E C T. V.

*Of Common Singing with the United Voices of the Congregation, wherein this also is justified.*

**I** Come now to represent what may be said for the Common Singing of the People, together with those to whom it belongs as their Office in the publick Worship of God. Concerning which, I say, that



that the whole Congregation may sometimes joyn in the Song, and sing together with the Ministers. This may be done when any of the Scripture Hymns and Psalms are sung, or such others as may have been communicated to them beforehand, and when they can joyn in singing them. To Justify this, I shall observe what the Holy Scriptures afford us of Precept or President to the purpose: And I shall represent it to have been the early and long continued Practice of the Christian Church; and then I shall remove the mistakes of the Dissention which condemn it.

It has been said, that it does not appear, That the People of the Jewish Church did commonly joyn with their Voices in this part of the Ordinary Worship of the Temple. And the Learned Dr. *Lighfoot* in his account of the Temple Worship, as it stood in our Saviour's Days, gathers from Modern Writings of the Jews, that they were not allow'd to do it. What he says upon it after several Quotations from them, is this (*Vol. 1. p. 920.*) 'It is then a disputed Case, Whether any were employ'd in the Musick but the Levites only: But if any other, they were to be as near the Priesthood as possible, both

for Alliance and Qualifications; and when they were come to the highest they could, they were not admitted to joyn Voices with the Vocal Musick, (which was the proper Song, and the proper Service) but only to joyn with the Instrumental: Which was but thus much, That if any Man of Worth and Piety or in near Affinity with the Priesthood, had addicted himself to Musical Devotions, and to pour out Praises to God in that way, (as that was then greatly in use) if he came to offer to joyn his Skill and Devotion to the Temple Chorus, they refused him not, but let him put in with his Instrument; but among the Voices he might not joyn, for that belong'd only to the Levites. So it is said, 2 Sam. 6. 5. *And David, and all the house of Israel, play'd on all manner of Instruments made of fine wood, even on Harps, and on Psalteries, and on Timbrels, and Cornets and Cymbals.*

Notwithstanding this which is said by modern Jews, there are some things from whence it may be gather'd, that the People did practise this way of Worship, and perhaps in the Temple, tho this is nowhere expressly or plainly said. And to this purpose perhaps, the many Exhortations

tions to this Worship may serve, which we find especially in the Book of *Psalms*; which are there generally deliver'd often, and not as confin'd to the Saints or Ministers of Religion only. Several of these I have already produced, and shall not repeat them. There is an Exhortation to the performance of this in Publick Worship, in the 95th *Psal*m, and in the 100th *Psal*m, and other Places; where it is deliver'd, as that it seems to be design'd to reach to all sorts of Persons. Further, There are some few Presidents or Instances of the People's Singing to the Lord very publickly, and in their private Families in the Jewish Church, tho none of their singing in the Temple; from whence perhaps it may be gather'd, that some of them who were able and fit for it, did sing in the Temple, during their attendance there, at the Worship which was there offer'd by them to God. There are but few Presidents of their singing in the Worship of God in the Jewish Church, and several of those which are brought as such are not truly so, which I shall therefore not mention: Those which are undoubtedly such, are the following. They Sang in a publick Assembly for Religious Worship on the banks of the *Red-Sea*; for

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'Tis said, *Exod. 15. 1. Then sang Moses and the Children of Israel the Song which follows in that Chapter. The Song was communicated to, at least, a considerable number of them, and sung by them, together with Moses, who Indited it by Inspiration, as the Expression obliges us to believe. And as it is said, that Miriam and the Women, join'd in the Solemnity with Musical Instruments; and express'd, that Miriam sung at least some part of the Psalm: 'Tis believ'd, with reason, that the Women joyn'd with her in Singing too, and sung at least that part of the Song which 'tis said she sung. Another Instance there seems to be in the Scriptures of the Old Testament, of Religious singing of the People in praise of God; which was at the return of David and Saul with the Army from the Victory over the Philistines, at the time when David miraculously Conquer'd the mighty Goliath. 'Tis in 1 Sam. 18. 6, 7. where 'tis said, When David was return'd from the slaughter of the Philistines, The women came out of all the Cities of Israel with Singing and Dancing to meet King Saul, with Taberets, with Joy, and with Instruments of Musick: and the women answered one another as they play'd, and said, Saul hath slain his thousands, and David*  
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*his ten thousands.* It is not likely that they prais'd only *Saul* and *David* in their Song, the burden of which is express'd in the 7th Verse, but most probable that they praised the Lord in the main body of the Song, and sung some known Song, which had before been Compos'd by some one of their Prophets, and was commonly used on occasion of any great Deliverance from their Enemies, in praise of God for it, and added this Verse to accomodate it to the present Occasion. And we find a very ancient Author of the Jewish Nation speaking of this as a Religious Singing of the People, and a Blessing of the Lord; I mean *Jesus the Son of Sirach*, who speaks of the thing thus, (*Ecclus. 47. 6.*) *So the People honour'd him (meaning David) with ten thousands, and praised him in the blessings of the Lord; in that he (that is, God) gave him a Crown of Glory.* [ This Book is reckon'd to have been written 200 Years before the coming of our Saviour, under the Prelacy of *Onias* the High-Priest, whom it recommends in the 50th Chap. ]

The other Instance of the People's Singing in the Worship of God, is their singing that number of Psalms which was their usual *Paschal* Hymn, at their feasting on the *Paschal Lamb*. This Religious Feast was celebra-

celebrated in Private Families, and then the Hymn which attended it, was sung in such; and then it was sung by the Common People of the *Jews*. The singing of this at the *Passover* is a known Custom of the Jewish Church, and is mention'd in the Scriptures of the *New-Testament*, in the relation of our Saviour's last *Passover*, at which, we are told, he and his Apostles sung an Hymn.

All these indeed are Instances of this Practice in the Jewish Church only; and we have not any one mention'd in Scripture of the performing this part of Divine Worship by the People in the Christian Church. But since we find the Apostles *Paul* and *James* exhorting and directing private and common Christians to perform this part of Divine Worship; and we have ground, in the early Writings of the Christian Church, to believe, that it was usual for such in their Assemblies for Worship, to bear a part in it, we may believe that the Christian Church were directed by the Apostles themselves, and others of the first Teachers of Christian Religion, to do so.

In the beginnings of the *Christian Church*, tho we may believe the Prophets and Prophetesses of those Times sung their Inspir'd

spir'd Hymns alone; and besides them, those also did so, who afterwards Sung their own Composures: Yet we have Ground to believe, That the Scripture Hymns and Psalms were not at first Sung by the Ministers alone, but by the Congregation joyning their Voices with them, at least in some parts of the Psalm. This we may judge to be intimated by those early Writers mention'd before, who give us an Account that the common Christians of those Times were very well acquainted with the Book of Psalms, and commonly better than with any other Book of Holy Scripture: And that they were so much accustomed to the Singing them, that they were wont to do this in their Walks, in their Journeys, in their Shops, and as they were about their common Worldly Business which would allow it. And we must reckon that their Singing in Assemblies for Worship in those Times, is signified by the Account which *Pliny* gives concerning them, when he says, they met together before Day, to Sing an Hymn to Christ as God: In this he speaks of this Exercise, as what was common to the Assembly. And we may believe he had so distinct an Account of what was done there, that if the Congregation had only attended with Silence

lence, to the Singing of those who were  
 Ministers in Religion, he would have ex-  
 press'd accordingly, That they had Assem-  
 bled to hear such Things sung by their Mi-  
 nisters; for together with this, he relates  
 distinctly their Celebrating the Sacrament  
 of the Lord's-Supper at those Assemblies.  
 Their common Singing too, we may judge  
 to be intimated by *Lucian*, when he de-  
 rided them for Watching whole Nights  
 to spend them in Religious Singing toge-  
 ther. And it appears herein, That the  
 Performance of this was a great and con-  
 siderable Part of their Worship, not the  
 least of all; and in those Times the Pub-  
 lick Worship was not wholly, or almost  
 only the Work of the Minister, as it has  
 been in the late and most corrupted Times  
 of the *Roman Church*, and is amongst the  
 Dissenters from the Church of *England*.  
 Those early Christians in *Ægypt*, whom  
*Philo* speaks of, and *Eusebius* from him,  
 used this Manner of Singing. Of whom  
*Philo*, and *Eusebius* from him says, after  
 other Things practised in their Assemblies  
 for Devotion and Worship, then he (that  
 is the President) rising up, Sings an Hymn  
 composed in Praise of God. After which  
 the rest also Sing in Order after a decent  
 Manner: For they all attend with great  
 O Silence,



Silence, unless when they are to Sing the Closes, and the Conclusion of the Hymns; for then all the Men, and all the Women Sound their Part. In some Parts of that, which was Sung at least, the whole Company that were Assembled, Sung with their Voices, either by turns or together with him that Ministred, when they did not joyn in the Whole of it. *Tertullian*, in his Discourse, wherein he urges Virgins to be veil'd when they appear'd in Publick; and urges this in Particular, according to the Apostle's Rule concerning Women, to be done in the Assemblies for Religious Worship, seems to speak of the Women's joyning in the Singing of Psalms there; and by Consequence signifies that this was usual with the common Christians in that Expression: But how great Reprehension shall those Virgins deserve, who continue un-veil'd in the Singing of Psalms, or in any Mention of God (*l. de Virg. Vel. c. 16.*) In that early Collection of the Rules, and Orders observ'd in the Primitive Times, which is call'd the Apostolick Constitutions, (*l. 2. c. 59.*) the People are earnestly Exhorted not to be willingly or needlessly Absent from the daily Assemblies for Religious Worship. The Bishop is there urg'd to Press upon the People all that which

the

the Chapter contains concerning them, and among other Things this ; That they would Assemble themselves every Day together Morning and Evening, Singing and Praying in the Houses of God: In the Morning saying the 62d Psalm (with us the 63d) in the Evening the 140th (with us the 141st.) *Basil*, in his Epistle to the Clergy of the Church of *Neocæsaria* (*Ep. 57. Ed. lat. Antw. 1616.*) speaks of the common Singing of the Congregation together with the Clergy, as the general Practice of the Eastern Churches. ‘ As for ‘ the Accusation against us, concerning ‘ *Psalmody* (says he) I have this to say, ‘ That the Rites which now obtain among ‘ us, are consonant and agreeing with those ‘ of all the Church of God. Then he relates the Practice of the Church with him, and says: In the Night (before a great Festival) the People rising before Day, Assembled at the House of Prayer, and when they rose from Prayer, they were led and directed to the Singing of Psalms. He says, when they were come, they offer’d to God as it were with one Mouth, and one Heart the Psalm of Confession ; and every one profess’d his Repentance with his own Words : And adds, to represent the commonness of this

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‘ Practice ;

‘ Practice ; If for these Things you sepa-  
 ‘ rate from us, you must at once separate  
 ‘ from the *Aegyptian* Churches, from those  
 ‘ of both the *Lybias*, from the *Thebean*  
 ‘ Churches, those of *Palastina*, *Arabia*,  
 ‘ *Phenicia*, *Syria*, and those on the Banks  
 ‘ of the River *Euphrates*, and in a Word,  
 ‘ from all those with whom Vigils, and  
 ‘ Prayers, and common *Psalmody* are in  
 ‘ Use and Esteem. *Chrysostom* (*Hom. 36.*  
*in 1. ad Cor.*) speaks of the common Singing  
 of the Congregation, as what had been  
 formerly Practised, and was in Use in his  
 Time: Formerly (says he) all Assembled,  
 and Sung in Common, this we now also  
 do. It is acknowledged by a Person Learn-  
 ed in these Matters of the Church of *Rome*,  
 (*Card. Bona*) Tho’ that Church has exclud-  
 ed the People from bearing any part in  
 Publick Worship, and so in this with the  
 rest, as our pretended Reformers Exclude  
 them from all, but this of Singing together  
 the Psalms in Verse, that in the Times of the  
 Apostles, and some following Ages, the whole  
 Company were wont to Sing with the Cler-  
 gy : And this Custom of the People’s Singing  
 continued a great while in the Church. But he  
 says, because it was scarce possible but the  
 Harmony of the Singing must be disturb’d  
 by the unskillfulness of the People Singing  
 toge-

together with the Clergy, the Fathers of the *Laodicean* Council, in the Fourth Century decreed, That none but the Canonical Singers, who ascended the Pulpit, should Sing in the Church, and that from the Books. Thus he understood this Canon, as intending to Exclude the People from what they had formerly Practised, they being grown Disorderly in the doing it. Which indeed it is probable enough they might become, when the Multitude of Christians was much Encreas'd, and Devotion grew more Cold, and the People too commonly neglected to Learn, and Accustom themselves to the Singing of Psalms: And as *St. Basil* in his Time charg'd them, they Exercis'd themselves in prophane Songs, and forgot the Hymns and Psalms which they had formerly learn'd; in his Homily against the Disorders committed by the People at the time of *Easter*. We have observ'd, That a Learned Man, who Flourish'd in the latter end of the Twelfth Century, (*Balsamon*,) makes another Interpretation of this Canon, and says, It only forbid any but the Canonical Singers to begin or lead the Psalm: For the Custom still continu'd (says he) in the Church, for the People to joyn in Consort with the Canonical Singers. And the same fore-



mention'd Writer of the *Roman Communion* (*Bona*) confesses, That this Canon was not every where receiv'd (in his Sense this is true, but that is a wrong one) as is manifest from the Testimony of *Chrysostom*, who shews it clearly that the People did Sing in publick Worship in his Church, in his Homily upon the Words of *Isaiah*, I saw the Lord, &c. in which he sharply reproves the Untunableness and Immodesty of the People's Singing, and does not Admonish them to be Silent, but that they should Sing Skilfully and Modestly. And he says, *Casarius*, Bishop of *Arles*, in *France*, who govern'd that See from 501, to 503, in the beginning of the Sixth Century, (*Du Pin*) commanded the Lay-People to Sing Psalms with a loud and tuneable Voice like the Clergy, that they might not have Time for idle Talk in the Church. And he says, in *France* the Custom of the People's Singing, was, as he judges, taken away within a few Years of the time of *Casarius*. Thus we see there is Reason to believe, that the People joyn'd in Singing the Hymns and Psalms in publick Worship, at least of some part of them, from the beginnings of the Christian Church, and continued to do so through several Ages of it: And this grew into disuse, and came

to be laid aside; we may believe, partly at least from their Unfitness for it, by reason of the Decay of Devotion, and their Neglect of this part of Divine Worship. Indeed, to restore it again in our Church, besides the removing of those Mistakes in the Dissention, which tend, or are design'd, to forbid it, and that it might be decently Practis'd, it is necessary, and were to be wish'd, that Children were Bred up to a fitness for it, and were taught at Schools to Sing Psalms Harmoniously, and by Notes, as is the Practice of the Protestant and Reform'd Churches beyond the Seas.

There is at present, Thanks be to God, an Endeavour receiv'd in our Church, to restore and promote the more common Performance of this part of divine Worship in this way of Common Singing. There are Children taught at Schools in *London*, to sing the Psalms regularly: And in several places of the Nation, we find in the Churches some Companies of Persons who have been taught to sing the Psalms, which has very much restor'd the Practice of it in our Assemblies for Worship. But it must be said, we also find too much Reason to lament, that the Affair is not manag'd under the Regulation of the Governors of the Church, by reason of that

excessive Liberty in Religion, which is affected among us, to the great Prejudice of all the Parts of Religion ; from whence it comes to pass, that there are many very hurtful and disparaging Disorders in it. For want of this, the Book of Psalms, which has long had the publick Allowance of the Church, is arbitrarily alter'd, and many times for the worse, and is very variously printed in the several Editions of it. That Book has not in it so much Reason to be despis'd and alter'd, as many imagine: Some of the Psalms in it are still thought by very good Judges, to be well compos'd as they were so esteem'd when they were first done. A learned Man who liv'd in the time of *Edward VI.* (*Bale in his Centuries*) is said to speak of the Matter thus. *Thomas Sternhold* (who was in his time one of the Grooms of the Privy Chamber) out of a pious Design to clear the Court of Amorous and Obscene Songs, translated thirty seven select Psalms with a wonderful Beauty of Expression and Eloquence into *English Rhimes*. It is certainly fitting, according to the just Constitution of our Church, and the Practice of the Primitive one, that no Forms of Devotion be used in publick Worship, but such as have had the Examination and Allowance of the Gover-

Governors of the Church: And it were to be wish'd, that for the Cure of this Disorder, there were a Collection made of those which are best done, from the several Translations which run among us, by fit Persons appointed to it, and that this were appointed for publick Use by Authority, at least in the Congregations which submit themselves to Authority and Government, as all ought to do. Another Disorder in the Matter is, that the Tunes which are taught are very differently printed in several Books, and so are differently taught, insomuch, as that many who Sing in one Congregation, cannot joyn in this Worship in another, when they occasionally come to another; To rectifie which, the Tunes also should be examin'd and regulated by some fit Person, and should be printed alike in all the publick allow'd Books. Another Disorder in it is, that Persons take upon them to teach this Singing about in the Nation, who have not a sufficient Gift or Skill to do it, and so their Scholars are ill taught, and perform accordingly. To remedy which, it were requisite, as it is just, that no one should be suffer'd to teach this commonly in any Diocess, but who were upon Examination, allow'd by the Bishop of the Diocess. If these

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Regulations were made, and such others as the Governors of the Church might think necessary, as Matters which are under the Regulation of Governors are especially, and above all things, under the Direction too of the Spirit of God, and most intituled to his Blessing, we might hope to see this part of divine Worship yet more universally, and much better perform'd, to the Glory of God and the Increase of Piety and Devotion in the Church. Whereas the World has had but too much Experience, that Alterations in Worship arbitrarily made, and without, or in Defiance of the Regulations of Governors do commonly prove rather to deform the Worship of God than to reform it, and to serve and promote Schisms and Factions in the Church, rather than true Piety and Godliness.

I come now to consider and remove those Mistakes of the Dissention among us, which tend or are design'd to condemn and remove this Practice of Common Singing out of the Church: For 'tis in this as in other things, that the Dissention pretending to purifie and reform Religion, really tends, and serves to destroy, and take away some of the undoubted Parts and Duties of it.

I shall

I shall begin with a Principle concerning the Work and Office of the Ministry in Religion, which the Presbyterian Party have abused and misapplied in making use of it to the removing very much of the Common Singing out of the Church, and so as to tend to the removing of all. They maintain, that the Minister is appointed for the People in all publick Services appertaining to God; and the Holy Scriptures intimate (to them) that the Peoples part in publick Prayers, is only with Silence and Reverence to attend thereto, and to declare their Consent in the Close by saying Amen; and upon this ground, for one, they have rejected the Liturgy of the Church, as contrary to the order of Holy Scripture in the case. But this Principle thus stated and applied, tends as well to forbid the People to joyn with their Voices in the singing of Psalms. At the wonderful Restoration of the Church, by the miraculous Interposition of the divine Providence they urg'd, with some other Exceptions against its Liturgy, That the Repetitions and Responsals of the Clerk and the People, and the alternate reading of the Psalms and Hymns with a confused Murmur (as they call it) in the Congregation, whereby what is read is less intelligible,

ligible, and therefore unedifying, might be omitted; which was design'd to take away a great Part of the Peoples joyning in the use of the Psalms and Hymns appointed in the Church's Liturgy. These things certainly condemn the Peoples singing together the Psalms and Hymns, as their doing this contradicts the Minister's being the only allow'd Mouth of the Congregation in all publick Services appertaining to God; and as it renders what is sung no less unintelligible, and therefore unedifying, but rather more, than those Repetitions and Responsals are pretended to do it. And tho' they left the People their Liberty to Sing if they would, yet to have been consistent and agreeing with themselves, and to have done as some would have had them, they ought to have thrown away this too in their Reformation, and to have urg'd for the Omission of it at the Restoration. The Import and Sum of what they offer herein against the Peoples bearing the Part appointed and allow'd them in the publick Liturgy, is, That this contradicts the due Honour of God in his Worship, in not leaving intirely to the Minister that which belongs only to him, and also the Edification of the People; both which things I shall easily make appear to be Mistake,

and

and demonstrate it unreasonable to throw away the publick Liturgy as a Point of Reformation upon these Principles.

The Minister of Religion is indeed appointed and order'd of God to come near him on the behalf of the People, to present their Devotions to God, as well as to speak to them in his Name, and to administer his Covenant, the Mean and Method of their Salvation, and the Blessings and Favours of it in the ways which he has appointed. But this does not forbid the People the offering up their Devotions to God together with, and so by, the Minister of Religion. When they joyn in their Hearts with his Prayer, or Praise, in Prose or in Verse, and whether said or sung, they do what they ought, and must do it to have a Share in the Offering made to God, to render it their Offering and Worship : And if they must do this, at least they may also certainly joyn with their Voices too ; for if they joyn in Voice with the Minister, still they are reckon'd to offer it to God by the Minister. And as their inward and hearty Devotion is intense and ardent, they will proportionably be inclin'd to utter some Expressions of it, as the Mind is apt to engage the Body when it can be done in what it is intensely applied to ; and the  
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Dissenters themselves are found to approve,  
 rather than condemn their People, if some  
 of them mutter softly after them their  
 Prayers which they make in publick. At  
 the time of burning Incense in the Temple  
 by the Priest, the People were making their  
 Prayers for themselves (*Luke 1. 9, 10*)  
 and every one was offering his own Prayer,  
 or they joyn'd in some common Prayers.  
 This offering of Incense by the Priest, was  
 a Rite and Ceremony appointed of God,  
 whereby the Priest offer'd to God the  
 Prayers of the People. They pray'd for  
 themselves, but in doing this in conjunction  
 with the Minister of Religion, in what he  
 was to do towards recommending or bring-  
 ing their Prayers to God, this manner of  
 doing it was their offering their Devotions  
 to God by, and with the appointed Mini-  
 ster in Religion. And so when the Mini-  
 ster begins and directs to a Prayer or Psalm  
 which he offers to God on the behalf of the  
 People, and they joyn with him in it with  
 Heart and Voice, they offer this their De-  
 votion to God by the Minister. One Chri-  
 stian may put the Necessities and Desires  
 of another into his Prayers, and may pray  
 for another, as this is an Office of Chari-  
 ty: But common Christians cannot by Of-  
 fice recommend or bring the Devotions of  
 others

others to God in the way of interceeding for them, and as offering their Devotions for them, as the appointed Ministers of Religion do this, and to whom alone it belongs to do it. But if the Minister must be the only Mouth of the People to God to speak their Prayers or Praises, Confessions or Thanksgivings, then they must never speak for themselves in publick or in private: If they must say nothing with him in publick, they must say nothing without him in private, or in their Families, and so they ought to lay aside private and Family Devotion, when they cannot have a Minister to officiate for them. Sure, the People may pray to God, and praise him, and make Confessions of Sin, and give Thanks for his Mercies for themselves, offering all to God in the Name of our great and common High Priest, who ever lives to make Intercession for us: Tho' the Minister in Religion is appointed by Office to do this for others, and he alone may offer the Prayers of others, as acting under and representing the great and common Mediator in so doing; and they may joyn in Heart and Voice too, and think and speak for themselves the Prayers which he offers and brings to God in the Name of them all. And this Constitution and Order which

which establishes a Ministry in Religion, and their Office, does not forbid the People from joyning in Heart and Voice with the Minister in what he offers to God for them, since in doing thus they do still offer their Devotions to God by him. And in this way of Worship there is due regard had to the honouring of God, as the People ought to do in their Worship. Since in doing thus, they offer their Devotions to God by his appointed Minister, they keep their due distance in their Devotions, and make the due and humble Acknowledgment of their own Unworthiness to approach him, and to offer him any Sacrifice : They own his Majesty and Holyness, and their own Meanness and Vileness as Sinners, and obnoxious to his just Displeasure, and confess that they need, and own that they depend upon the Intercession of an appointed Mediator to find acceptance with him, who is represented by his Minister. When they offer their Devotions to God with, and by his Minister, the due Honour and Acknowledgment is paid to God by guilty and unworthy Creatures, tho' they express some part of the Prayers which the Ministry in Religion have compos'd for them, and tho' they sing or recite the Scripture

ture Hymns and Psalms together, and in consort, or by turns, with the Minister of Religion.

And as the Honour and due Acknowledgment of God is well provided for in this way of Worship, it may be justified also, as very useful for the Edification of the People. It must needs, I think, be acknowledg'd, that the Peoples joyning with their Voices sometimes in offering their Prayers to God together with the Minister, is a great Help and Advantage to their joyning also in Heart and Spirit with what is offer'd to God for them. This is naturally serviceable and useful to engage their Minds the better to a due Attendance to what is Sung, and to all the Benefit of that, and is certainly much more so, than a long Silence, while the Minister says or sings their Devotion without bearing any part with their Voices in it. The Body and Soul are so nearly and intimately united in Nature, that 'tis hard to separate them in our Actions: But what the Mind is really apply'd to, the Body is apt to be also apply'd to it, as far as it is capable to be; and what the Body is employ'd about, the Mind is apt to be apply'd to likewise; and thus these two parts of Mankind help to engage each other about the same thing.

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And



And then, as this promotes the Devotion and inward Affections in Worship, so it promotes the Impression of what comes under Consideration upon their Minds, gives it great Advantage to take fast hold on them, to abide with them, and so to form the Disposition of the Mind, and govern the Course of their Lives. And this is truly and greatly to serve and promote the Edification of the People, by the manner of ordering the publick Worship. It is then a false Principle to assert that the Minister only may express the Devotions of the People, and an Abuse of what is true, concerning the Office and part of the Minister of Religion, to exclude the People from bearing any part in the expressing of publick Devotion.

Others think they have a mighty Argument against the Common Singing of the Congregation in the Worship of God, in that it is order'd by the Apostle, that their Women should keep silence in the Churches, 1 Cor. 14. 34. They think the Voices of that Sex ought never to be heard in the Congregation for religious Worship, and therefore they must not Sing the Psalms or Hymns which are Sung in publick Worship. But, as I have observ'd before, it is evident, That even Women in the Apostles Times, who

who were Prophetesses, and as such did sometimes Pray and Sing by immediate Inspiration, did utter their inspir'd Prayers and Hymns in the publick Assembly for Worship: And this the Apostle himself intimates and refers to, when he orders their doing it with their Heads cover'd, 1 Cor.

11. 5. And the Women in the *Jewish* Church, who were not inspir'd, Sung the Praises of God very publickly in those two Instances; at the *Red-Sea*, if the Women Sung there together with *Miriam*, as the Text seems to intimate they did, and at the return of *Saul* and *David* from the Slaughter of *Goliath* and the *Philistines*. And we find an ancient Author, who liv'd in the 5th Century, saying expressly, That the Apostles permitted Women to Sing in the Church, which must be understood even of those who were not inspir'd, and of their singing together with the rest of the Congregation. He says, the Apostles of our Lord, and Teachers of our Orders, desirous to suppress idle Talking in the Churches, understandingly permitted Women to Sing in them. *Isid. Pelus. l. 2. Ep. 90. in Thorndike of Rel. Assemb. p. 144*) And the Apostle's forbidding them to speak in publick, is by himself there (1 Cor. 14.) confin'd to their asking Questions propo-

sing their Doubts, and making Objections against what they had heard from the publick Preacher in the publick Assembly. For that, as in the *Jewish* Synagogue it was permitted to the Hearers to propose their Questions and Doubts to him, who had been preaching, to be further inform'd concerning the Matters of his Discourse as they had occasion : So this Practice at first was used in the Christian Assemblies ; and here the Apostle forbids the Women to use it, and says, (*Verse 35.*) *If they will learn any thing, that is, be more perfectly instructed in what they have heard, Let them ask their Husbands at home,* in 1 Tim. 2. 12. He confines his Prohibition of their speaking in publick, to Teaching or Preaching ; which either supposes that they did some of them think, that being sometimes inspir'd with a Prayer or Hymn, they might also take upon them to preach, tho' they were not inspir'd with Matter for that, or mov'd to it by the Holy Ghost ; or else he design'd herein to prevent and hinder them from falling into such an Imagination, and from taking upon them this Office of the Ministers of Religion ; the invading of whose Office, without having an extraordinary or orderly and appointed Call to it, is thro' the whole Scripture condemn'd

as a very great and heinous Crime, and is indeed, in its Nature, of very great Affinity with Idolatry.

Another Objection against Common Singing, is rais'd from the suppos'd Unfitness of some to Sing the Psalms, and from the unfitness of the matter of the Book of Psalms for Common Singing. I shall Produce the Objection in the Words of those that make it. 'Tis said, the Wicked have not a true Sense of their Sins, nor see their need of Christ; so they know not that they have cause to Sing. And every true Christian, nor Church is able to sing Praise to God in his publick Worship, because the greater Number of them have not attain'd the Faith of Assurance. 'Tis said, That many Expressions of the Psalmist do so much exceed the Experiences of most among us, that they would be guilty of Falshood should they repeat them: How few can truly say with *David, Ps. 42. 1, As the Hart panteth after the Water Brooks, so panteth my Soul after thee O God; And Psal. 131. Lord, my Heart is not Haughty?* To teach the People to utter such Words of *David*, when they find their Hearts do not pant after God, is to teach them Hypocrisie and a Lye against the Light of their Consciences. Every Christian cannot



Sing, I have more Understanding than my Teachers ; I understand more than the Ancients, Psal. 119. 99, 100. nor, I am weary with my Groaning, all the Night make I my Bed to swim, I water my Couch with my Tears, Psal. 6. 6. And when the Philistines took David in Gath, says the Psalmist, Every Day they Wrest my Words. For any to Sing these, and many other Expressions, who are under no such Exercises, and that have no such Thing befall them, it is such Confusion, which I believe no Christian will find the gracious Illuminations of the Holy Spirit to assist him in. It is contrary to James 5. 13. *Is any Merry, let him Sing Psalms,* and Prov. 25. 20. *As he that taketh away a Garment in cold Weather, so is he that singeth Songs to a heavy Heart.*

To remove this Objection in the whole Extent of it, I shall Answer it in several Particulars ; that I may promote common Singing in the Worship of God, notwithstanding what is here urg'd against it. In the first place I shall observe, it needs not to be said to Men careless of Religion, to withhold them from Singing the Scripture Hymns and Psalms, that they cannot with Sincerity utter the Expressions of the Love and Praise, and Esteem of God, which are found in the Book of Psalms. For they

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they of themselves neglect too commonly to Sing them, as they are negligent in all the parts of Divine Worship; and do need more to be perswaded to concern themselves for, and endeavour to be possess'd of a pious and devout Disposition of Mind, and such Affections, and to be fit to express them in Prayer, or Singing to the Lord, than to be told they do not belong to them, and they ought not to utter them because of the Hypocrisy of their doing so. If they ought not to utter such in Singing, neither ought they to utter them in Prayer; and by the same Argument they must never Pray, because they do not in their Hearts make those Acknowledgments of God, which must be made in Prayer. If any are sensible that they cannot express the Sense of their Souls, in the devout and pious Expressions which are in the Psalms, yet they may use them to good Purposes; they may be used by them as Confession and Acknowledgment of what they ought to be; they are useful to excite and raise devout and suitable Affections in those good and pious Souls that use them, tho' when they go about the Work, they cannot find such Degrees stirring in them, as those Expressions are fitted to. And if there are any, who are not sensible that they cannot

express the Sense of their Souls in such Expressions, they having been altogether careless of Religion, yet are they fit to be used in the ordinary Worship of God, and in common Singing in the Congregation, because they are Admonitions to such of what they ought to be; and if they will apply themselves to the Singing them with others, then they are in the way to apply their Minds to such Admonitions, to take the more Notice of them, and by this means they may enter into their Minds by the Sweetness and Charm of the Musick; and they have advantage thereby to fix and abide there, and to be thought upon afterwards, and to awaken their Consciences to a Sense of the want of such Dispositions and Affections, as are so express'd, and to Shame and Self-rebukes for want of such, which are so reasonable and just, and due to the Nature of Things; and for that they want those excellent Dispositions and Qualifications which others have, and as having, do express them in their Exercises of Devotions: So that even such Things are not unfit for common Use in Divine Worship.

Again; There are many Expressions in the Psalms, which if they do not perfectly and exactly agree with the particular Sense

Sense or State of every good Christian, yet may they be used by such as Members of the Church of God, and as expressing the Sense and State of that, such as Thanksgivings for wonderful providential Deliverances for special and peculiar Favours ; or Complaints for the ill Usages of the wicked World. The Church has but too commonly Reason enough to make such Complaints, and may in our Days, if ever it could, say of its Enemies, *Every Day they wrest my Words*, when so many vile Reproaches are cast upon it ; and its Offices and Divine Services and Orders are so injuriously mis-represented to prejudice People against them, and draw them into separate Parties and Factions in Religion ; and the Enemies will not allow or take any the most just and right Interpretations of them, which are made by it self. In every Christian there ought to be a Sense of the State of the Church in general, and a tender resentment and feeling of the Good and the Evil which happens to it, and then every Christian as a Member of the Church, may in Singing or in Prayer express such a Sense, and such Resentments. If the publick Offices of Divine Service were more consider'd as the Devotions of the Church, and the Schismatical Spirit were

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remov'd and cur'd, which is a private Spirit, and Selfish, and considers only it self, or the Case and Interests of a particular Party in Religion, it would be better understood how the Psalms of Scripture may be fitly enough used in the common Singing and Reciting of them in publick Worship.

I shall conclude what shall be urg'd here against this Objection, with what has been said in Answer to it by one of the Dissenters, which perhaps may with such be more regarded. 'Tis a Folly, says one of them, to think, that whatever we Sing must expressly suit with our Case. You may as well say, that whatever we Read should so suit; we are to Meditate upon the Psalm which is Sung, that we may receive Comfort and Hope from it, as from other Scriptures, *Rom. 15. 4.* I confess there must be always Application. Some Psalms are direful Imprecations; We are not so to sort them to our Case, as to wish the like Judgments on our private Adversaries: But to think of the horrible Judgments of God on Unbelievers, &c. Other Psalms contain sad Narratives of the Sufferings of the Church, or of Christ, which tho' we Sing them, cannot be conceiv'd as Remonstrances of

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' our particular Case and State to God :  
 ' But we are to use them as an occasion to  
 ' awaken Meditations on the afflicted State  
 ' of the Church, or the Agonies which  
 ' Christ endur'd for our sakes. But this  
 ' Scruple is of the less Weight, because  
 ' the Psalms do most commonly contain  
 ' Matter of such general and comprehen-  
 ' sive Concernment, that they readily of-  
 ' fer Matter to us to present our own Case  
 ' to God.

Another Objection against the common  
 Singing of Psalms in publick Worship,  
 is; That herein the Saints joyn with Un-  
 believers. Some, it is said, scruple Sing-  
 ing with Company, of whose gracious  
 Estate they can have no Assurance, rather  
 shew'd Presumption to the contrary. And  
 what Ground is there, says one of them,  
 who are against this part of Worship, for  
 the Church to joyn in Singing with Unbe-  
 lievers? This Principle has been carried  
 on further by some among the Sects; as it  
 may be, and it has been said, We have  
 no Example nor Precept in all the Gospel  
 for Saints to Pray with Unbelievers: Christ  
 says, go Preach the Gospel to all, he does  
 not say, go Pray with all, and Christ nor  
 his Apostles never pray'd with the World;  
 and it has been urg'd against praying in  
 Fami-

Families, where there are any that are suppos'd by them to be Unconverted, as they speak (*Edwards Gang. 3d. Part. p. 59.*) And the mixed Communion said to be in the Church, is made a pretence of Separation from it; and some profess themselves *Seekers* of a pure Church, which it seems they think they cannot find. It is pretended that the Viciousness of wicked Members does derive a Stain and Defilement on the whole Assembly, and pollute the Worship of God to others, as well as to themselves: And it is urg'd by the Dissention in general, to justify their Separation on this Score, that the Apostle says, *A little Leaven Leavens the whole Lump*, 1 Cor. 5. 6. and again, *Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing*, 2 Cor. 6. 17.

I shall not here fully consider the Case of mixt Communion; Which has been so well treated on in a known and excellent Discourse purposely written on that Subject: And wherein the Pretences for a Separation from the Church on that Ground have been so well answer'd, as is fit to satisfy all that will fairly consider it, as all truly tender Consciences would do, and all that would approve themselves such, ought to do it; And because to speak to it fully

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here would be a Digression, it shall suffice to produce the Answers which those of the Dissention, who allow common Singing, have given to those among them, who refuse it upon this Objection.

It is said, as touching the Stir about our Singing with Unbelievers ; ‘ Must not the Church discharge a Duty in Singing God’s Praises, because Unbelievers may Sing with them ? then we must not Pray while they are there. We neither Sing nor Pray with Unbelievers, tho’ they may with us ; and if they do more than they ought, let them Answer for it. Besides, we have Reason to fear, all Church Members are not true Believers. It is said too, when they have Sung at breaking of Bread, many of the Hearers that staid to see this, joyn’d with the rest, without their Offence at it : And that they Sung in mix’d Assemblies, on Days of Thanksgiving, and never any were Offended at it. And what Rule or Ground has the Church to put Unbelievers forth of their Assemblies, if they knew them from others ? There may be Unbelievers in the Church, and there may be Believers out of the Church, (*Keach Breach Rep.*) ’Tis said, Thanksgiving is a part of Prayer, as well as

‘ Peti-



‘ Petitions, &c. and St. Paul gave Thanks  
 ‘ in the Presence of all that were in the  
 ‘ Ship, *Acts* 27. 35. tho’ ’tis evident they  
 ‘ were not all Believers. And so Christ,  
 ‘ *Joh.* 6. 10, 11. gave Thanks among them  
 ‘ all, and there is no Ground to think all  
 ‘ the Company were Believers. (*Edwards*,  
 ‘ *Ib.* p. 61.) To the same purpose it is said  
 ‘ by Dr. Manton (*ubi sup.*) I confess Praise  
 ‘ is comely for the Upright, *Psal.* 33. 1.  
 ‘ But yet ’tis Obligatory to all Mankind;  
 ‘ wicked Men are bound, and you have  
 ‘ no Reason to discontinue your own Acts  
 ‘ of Obedience, because they are in some  
 ‘ sort mindful of theirs. You may as well  
 ‘ refuse to Hear with them, or Pray with  
 ‘ them.

But do not these Men make the Com-  
 munion which they afterwards come to, a  
 very mix’d one, and as Scandalous as can  
 well be on that Score? Indeed it has been  
 said by such a Person, when he was a Ma-  
 gistrate of the City of *London*, that he had  
 never receiv’d this Sacrament, but in the  
 Church of *England*. But are not the Peo-  
 ple excellently Taught, and mightily Edi-  
 fied among the Sects, who can frequent  
 their Meetings forty or fifty Years, and  
 never come to this Sacrament? And if they  
 have many such, is not their Communion  
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miserably mix'd in the other parts of publick Worship? This shall suffice to be said to this Objection ; and this is said to shew the People, that whenever they hear the mix'd Communion in the Church reflected upon, and aggravated to detain them from it, there is no Argument in all that for their Separation from this, or any part of the Divine Worship in the Church of *England*, as is prov'd from these arguings of their own Parties in the Case, and might be also from their agreeing Conduct in the Case of mix'd Communion among themselves, and to perswade them, as they ought, to forsake this Principle and pretence of Dissention.

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S E C T.

## S E C T. VI.

*Of Alternate Singing : Wherein this is also justified.*

**I**T may be said further, concerning the external Manner of performing this part of Divine Worship ; That it may be done in the way of Antiphons, and Responsals, or the Alternate Singing of the Psalms and Hymns used in the Churches Liturgy : And this needs to be said and justified, by reason of the Superstition of some among us, in rejecting and condemning it. The Alternate Singing or Saying of the Psalms and Hymns in our Liturgy, is judg'd to be appointed by the Church, by a Person Learned in these Matters ; who says, ' Tho' the Psalms  
' here be appointed to be Read, yet must  
' it be interpreted by ancient Practice, that  
' is, by way of Response, the Priest one  
' Verse, and the People another. The  
' People always bear a part in these Psalms ;  
' else were the, *O come let us Sing unto the*  
' *Lord, &c.* to no purpose. Tho' the  
' Mode sometimes vary ; one while Eccho-  
ing

ing all together with the Priest, another while returning by way of Antiphons; as *Philo* relates of his *Essenes*, sometimes answering the Extremities, or Feet of the Verses, or else repeating the same again. (*Ham. l' Estrange Alliance, &c. Chap. 2. Annot. A.*) This is certainly much practised and allow'd in the Church, as well as order'd in some other parts of the Liturgy; and if it be not expressly order'd concerning the Psalms, it may be very lawfully order'd and practised. It has been thought indeed a Point of Reformation worth contending for in defiance of the Laws of Order, Obedience, Union and Charity, to throw away this manner of reciting or singing our Psalms and Hymns, and worthy the making a Schism, and setting up separate Communion, and using all manner of seditious and factious Practices to remove it from the Church. But how unjustly it is accounted a Point of Reformation at all, much less such as is worthy of the Means which have been used to obtain and promote it, shall I think evidently be made appear in this Section of our Discourse. It has been condemn'd and rejected by these Reformers, upon Pretence, That the People ought not to bear

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any part in the publick Divine Service, the Minister Being the appointed Mouth of the Congregation, in Things pertaining to God. And yet the same Reformers would have it, that it is the Duty of Christians to Praise God publickly, by Singing of Psalms together in the Congregation. The People must not bear a part in Divine Service, because the Minister is their Mouth to God: But they must joyn together in Singing of Psalms; How ill does this agree? Shall we think such Incongruities suggested by the Spirit of God? Thanks be to God, the *English Church* was never yet so Ridiculous and Absurd as to Establish any such by a lawful Authority, in our Divine Worship. But because some among us are eager for them, and condemn those who are not; and would fain make a Party to Byass the Government to set up their Superstition, I have in the former Section remov'd their Abuse and wrong Notion of the Ministers Work and Office in the publick Worship, which they have made use of against Alternate Singing, or Reciting of the Psalms, and therefore shall not say any thing of that here. But I shall now set my self more directly to justify the Alternate Singing

ing of our publick Devotions, whether by the appointed Singers alone, or by the People together with them: And shall, I doubt not, say enough to satisfie those who will fairly consider what is said, that this may lawfully be done. The Company that Sing, may be divided into two Parts; and one Part of them may Sing one Part of what is Sung, and another Part of them may Sing another Part of it; and that either alone by themselves, or together with the rest. And it is not necessary, it is not a Duty, that is, that all who Sing, do joyn their Voices in Singing quite through the whole Psalm or Hymn that is Sung. And for this way of Singing, there is very good Reason in the Nature of the Thing, 'tis agreeing and suitable enough with the ends of Divine Worship, and it may be justified also from the Scriptures, and Practices of the Saints of the Old Testament, and from the Practice of the ancient Christian Church.

Indeed, the Psalms are many of them too long for the same Persons to be able to Sing the whole of them at the same time. And when the *Greek Church* divided the whole Book of *Psalms* into so many Sections, to be used at every Assembly

for Worship, and included several Psalms sometimes in one Section, each of these was certainly much too long to be Sung throughout by the same Persons: And it was necessary, when so much was Sung at one time, that the Company should take turns in Singing, and one Part at times relieve the other. And by Vertue of this Alternate Singing, the Church could Sing out the whole Book of *Psalms* with ease in a little time, and even several times in a Year; as it is Sung out once a Month among us, according to the Order of the Church of *England*. Whereas they, who defy and condemn this way of Singing the Psalms, cannot in their way Sing it all out in a much longer time; and indeed, do content themselves with Singing, if at all, but a few Verses of one Psalm at a time; and perhaps never in their Meetings do go through the whole Book of *Psalms*; tho' they profess to believe it all to be, with the rest of inspir'd Scripture, *profitable for Doctrin, for Reproof, for Correction, and Instruction in Righteousness*. And whereas the Primitive Christians made this part of Divine Worship bear a very large Proportion in their publick Worship, as they might conveniently

ently and easily do by this way of Singing, and often intermingled it with other Religious Exercises; These People have thought fit to spend much the greater part of their publick Worship in the Exercise of their Ministers Gifts, and the People's Attendance to them. Which is very different from the Primitive Practice, but certainly cannot be made appear either by Argument or Effect to be better than that. The making publick Worship almost wholly the Minister's Work, and Excluding the People from their proper and fit Part in it, is a Corruption in the Worship of the Modern *Roman Church*, and in that of the Dissention too, and is in the latter a true and guilty symbolizing with the former. That this way of Singing is in its Nature more serviceable by far to the Edification of the People, as it does more necessarily engage the People's Attention, and the Application of their Minds to the Worship of God, than if they did only silently attend to the Minister's Reciting or Singing, is what I have sufficiently made good under the former Section in justifying from this Advantage of it, the People's bearing a part in the Divine Service; And it is certainly what must be Acknow-



ledg'd by all that will without Prejudice consider it. The throwing away of this Manner, then, must be accounted a great Disorder in the Performance of this Duty; and the People must be mis-led, and in an important Matter too, when they forsake the Liturgy of the Church for that in the Dissention, for the sake of greater Edification. It is also a great Advance towards the laying aside wholly this Heavenly part of Divine Worship. 'Tis certain, that herein, and while they lay aside the Custom of Alternate Singing, or Singing by turns the Hymns and Psalms used in the Divine Service, they differ from the Church of God, both of the Old and New Testament, from the Godly Practice of the Jewish, and of the Primitive Christian Church.

Let it be observ'd now, what we have in the Holy Scriptures, to justify this way of Singing in the Worship of God. In that first Song mention'd *Exod. 15.* we find this way of Singing was practis'd. *Moses* and the Children of *Israel* sung that Song, and *Miriam*; and we may believe the Women with her, answer'd them as is said, *Verse 21.* and Sung the first Verse of it at least. At several places, perhaps, of the Song,  
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She and the Women repeated the first Verse, while the Men were silent and recover'd their Breath. Here were so many of the Nation as Sung, divided as into two parts of a Quire, whereof the Men made one Part, and the Women of *Israel* the other. There is an Instance of Alternate Singing, we may believe also, in *1 Sam.* 18. refer'd to before, and which the Author of the Book call'd *Ecclesiasticus*, speaks of as a religious Singing. (*Ecclus* 47. 6, 7.) This Alternate Singing, is judg'd to have been practis'd by the *Levites* in the Temple Worship: Because at the restoring of that Worship after the return of the *Jews* from the *Babylonish* Captivity, 'tis said, *Ezra* 3. 10, 11. That the *Levites* Sung together by course, in Praising and giving Thanks to the Lord, according to the Ordinance of David. This way of Singing is represented, as practis'd by the Angels of Heaven, by the Prophet *Isaiah*, in the Account which he gives of a Vision he had, *Isa.* 6. 3. Where he says of the Seraphim, One cried to another, and said, Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory. Indeed, it cannot well be imagin'd, how there should be any thing in it unsuitable or disagreeing to the Devo-

tion and Worship even of Heaven; and then, unless it were too sublime and too high for the Church on Earth, nor can it be imagin'd unfit for that.

As these things in the Holy Scripture may justify it as no Corruption of Religion, so it may be clear'd from such an unjust Reproach further, from the evident Practice of the Christian Church, in, and from the early and best Times of it. 'Tis justly said by a learned Man, that the Custom of Alternate Singing, the Church has deriv'd from the very beginnings of it. (*Bona*) It is with good Reason judg'd, that this way of Singing by turns, is that mention'd, as the Practice of the Christians in their Assemblies for Worship by the Heathen Governor *Pliny* in his Letter, which gives an Account of them. His Expression concerning their Singing (*secum invicem*) will allow, if it does not require us to understand him to mean, that they Sung after this manner. This is spoken of by the Excellent *Athanasius* (*Apol. de fuga sua*) as practis'd by his Order; where he says, Setting my self in my Seat, I order'd the Deacon to read the Psalm, and the People to answer, *For his Mercy endures for ever.* This is by some interpreted

ed to attend or hear, but the Word he uses both here and elsewhere, signifies to answer, says the learned *Cotelerius*. (*Not. in constit. Apost. l. 2. c. 57.*) He says it upon the Rule there deliver'd, which is, When the two Lessons are finisht, let some other Person Sing the Hymns of *David*, and the People Sing the Closes of the Verses. *Socrates*, who flourish'd in the first half of the 5th Century, ascribes the Original of this way of Singing in the Church of *Antioch* to *Ignatius*; who, he says, was the third Bishop there, after *Peter* the Apostle, and who convers'd much with the Apostles themselves. This Apostolical Man, he says, saw in a Vision the Angels of Heaven represented to him, as singing Hymns alternately to the Holy Trinity: Which Form of Singing he deliver'd to the Church of *Antioch*, from whence that Custom, says he, came to be receiv'd in all Churches. (*Socrat. Eccles. Hist. l. 6. c. 8.*) He says also there, that *Chrysostom* Bishop of *Constantinople* engag'd the People of that Church in this way of Singing, to hinder the weaker part of them from being drawn into the Error and party of the *Arians* by this way of Singing, who begun there to engage the People in it. The same *Chrysost.*



*Soft.* (*Hom. 36. in 1. ad Cor in Cotelier. ubi supr.*) speaks of one beginning the Psalm, and others answering with their united Voices, so as that the Sound came as from one Mouth. *Basil* in his Epistle foremention'd to the Clergy of *Neocesaria*, speaking of the Psalmody used in his Church, says, the Singers were divided into two Parts, and Sung by turns one after the other; and he speaks of what was done with him, as the common Practice of the Churches of the East. If we come to the Western Church, says a Person learned in these Matters (*Bona rer. Liturg. l. 2. c. 4.*) *Paulinus* in the Life of *St. Ambrose* and *Aug.* in his Confessions (*l. 9. c. 6, 7.*) are both Witnesses, that the abovesaid *Ambrose* first instituted this manner of Singing in that Church, according to the manner of the Eastern Churches who had used it before. This Person takes notice of what is said by *Theodoret* in his History (*l. 2. c. 24.*) concerning those excellent Persons in the Church of *Antioch*, *Flavianus* and *Diodorus*, which is, That they first instituted this Custom in that Church. But he says, this is not to be understood absolutely concerning all Alternate Singing, as if it had not been used in the Church before their time,

time, but of Singing the Psalms of *David* so. Perhaps, he should rather have said, *Theodoret* must be understood as ascribing it to those pious Men, and very Zealous for the true Faith under the Disadvantages which then lay hard upon it in that Church, to have engag'd the People in this way of Singing: For he speaks of their conversing much with the People, and their industrious managing of them in order to keep them steady in the Faith, who were generally Orthodox, while *Leontius*, their Bishop at that time, was greatly suspected not to be so, and gave the World among others this Reason to suspect him, that he favour'd and prefer'd none but those of the *Arian* Party, and sometimes prefer'd those who had no manner of Merit, but were notoriously engag'd in that Heresie. It is very probable that from the first the Peoples joyning in singing the Psalms was after this Alternate manner. One or more of the Clergy, whose Office it was, begun, or led the Psalms, and the People Sung out some Parts of them by turns, with those who Sung by Office in the Church; and perhaps, it was never the Custom for them to Sing throughout the whole of all that was Sung together with the Singers.

*Basil*

*Basil* intimates, they Sung together with them, perhaps, the whole of what he calls the Penitential Psalm; but this it appears by him, was not all that was Sung in the Assemblies he speaks of in the Epistle last refer'd to. Thus was this manner of Singing practis'd by pious Men in the Times of the *Jewish* Church, and in the best Times of the *Christian* Church, but is thrown out by some among us; who indeed, seem more resolv'd to alter, than careful to amend the way of Worship establish'd in the Church of *England*, and to govern themselves by no Rule in their Reformation, so much as by this of varying as much as can be from the excellent Model and Frame of the *English* Reformation.

## S E C T. VII.

*Of the Use of Musical Instruments  
with Singing in Divine Wor-  
ship; shewing that this may be  
Justified.*

**I** Come now to the last Particular, con-  
cerning the External manner of Sing-  
ing to the Lord, which I must treat on,  
and justify, in order to justify, as far as I  
may, and as the Time requires, the Per-  
formance of this way of Worship, as done  
in the Church of *England*: Which is, the  
using of Musical Instruments together  
with singing to the Lord. Our Church  
indeed, does not any where command this,  
but allows it; and this is a thing practised  
in many Assemblies of the Church of *Eng-  
land*. And this also is lawful, and may  
be justified from Reason, and the Nature  
of the thing, from the Holy Scriptures,  
and the long Practice of the Christian  
Church.

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Those who condemn the use of these in Divine Worship, yet have requir'd that the Voices of the People in singing should be tunable and gravely order'd. It was fit indeed, to require this; but then it was contrary to it, and not at all agreeing with such an Order, to forbid the use of Musical Instruments, which are a very great help to regulate the Voices of those that sing. And considering the little Application that there is among us, to learn to sing the Psalms tunably and gravely, it must be reckon'd, that these are necessary for this purpose. And they do indeed appear so necessary, that there is hardly a Congregation to be found without them, where the Voices are tunable and gravely order'd, if any considerable Proportion of them do sing at all; as by a lamentable neglect of Religion there are in many Congregations a great Proportion commonly who do not. To make a through Reformation in this Matter then, since they cannot agree together to go so far as some of the Dissenters would have them, that is, to lay aside all Singing in the ordinary Worship of God, they ought to bring in the use of these into their Meetings, or rather return to the Church where they are used; and

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in using these, they would better come up to the Pretence of following in Reformation the Pattern of the best reform'd Churches beyond the Seas, who are known to sing the Psalms and Hymns in their publick Worship together with an Organ: Or else, they should have order'd that young Persons should be taught in Schools to sing by Notes, that they might decently perform this part of Divine Worship, as also the reform'd Churches beyond Sea do. But the Reformation of these People in this Point, tends rather to take away, than duly to regulate the Performance of this; and it is most agreeable to the Notions and Spirit of it to do so. 'Tis evident in it self, that Musical Instruments are very useful to promote the decent and solemn Performance of this part of Worship, as they are useful to regulate the Voices of those that sing, and to keep them tunable and grave.

But besides, these are also very useful to put the Mind and Spirit of Men into good Tune, as we may speak; and to assist and promote our devout Affections, and the due inward Disposition and State of Mind in Singing. They are apt to influence the Mind by the Body, to compose any Dis-

Disorders in the Passions, to put us into a grave, solemn and serious Disposition, and raise devout Affections at our Worship. This is what belongs to the Nature of Musick, and the common Force it has upon those who are sensible of any Pleasure in it. The Holy Scripture it self affords us two considerable Instances in Proof of this. The one is the Influence which the well-handred Harp of *David* had upon the disorder'd Mind of *Saul*. The other is the Effect of Musick upon the Holy Prophet *Elisha*. He had so great an Indignation at the appearance of the Idolatrous King of *Israel*, and was so discompos'd in his Mind, that, till a Minstrel was brought, and play'd before him, he was not able to Exercise his Prophetick Gift: But when his Spirits were compos'd, and his Passions allay'd by the Musick, *The Hand of the Lord came upon him*, and he foretold the Relief which the Armies of *Judah* and *Israel* should have in their great Distress, and directed them what to do towards the helping of themselves. The natural and ordinary Power of Musick upon the Mind of Man, justifies the use of Musical Instruments in this part of Worship; and I doubt not, but the Experience of many  
proves

proves to them, that they are very useful, and a great Help and Advantage to the bringing their Minds into a solemn and serious Disposition, and to raise Affections suitable and fit for the Performance of this Duty.

In the Old Testament, we find Musical Instruments were joyn'd with Singing to the Lord, before any part of the Typical Worship of the Temple was set up. For in that Song of *Moses* and the Children of *Israel*, which they sung at the *Red-Sea*, when they were but just deliver'd from the *Egyptians*, we see that *Miriam*, and the Women with her, took their Tymbrels and play'd with them as they Sung. This is no part then, of the Typical Worship instituted by *Moses*, and therefore is but ignorantly condemn'd as such, and as abolisht by the coming of Christ. And it being no part of the Typical Worship, tho' it was joyn'd with some Parts of it, we may, to justify the using it, urge the Exhortations which there are in the Old Testament to it, and the frequent Practice of the Saints in those Times in so doing. Therefore in order to this, we will further observe, That even those who were inspir'd with their

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Song, and were mov'd by immediate Impulse of the Spirit of God to sing, did joyn the use of Musical Instruments together with their Singing; and therefore we may suppose they were directed and mov'd by the Spirit of God to do this also. Certainly, it was not a thing displeasing to God, that they joyn'd Instruments of Musick with their inspir'd Singing. And this we may see done, *1 Sam. 10. 5.* The Prophets mention'd there, who are judg'd to have sung their inspir'd Songs, are said to have joyn'd with their doing it several Musical Instruments. Again, We find *David* and the *Levites*, and the Chief of the Nation of *Israel*, joyn'd together to attend the Ark of God from the House of *Obed Edom* to the Place which *David* had prepar'd for it: And they attended the Progress of the Ark with singing of Psalms and Spiritual Songs, and joyn'd with the doing this several sorts of Musical Instruments. *1 Chron. 15. 16, 28.* Where 'tis said, *David spoke to the Chief of the Levites, to appoint their Brethren to be Singers with Instruments of Musick, Psalteries, Harps and Cymbals sounding, by lifting up the Voice with Joy. And all Israel brought up the Ark of the Covenant of*  
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*the Lord with Shouting and with Sound of the Cornet, and with Trumpets, and with Cymbals, and making a Noise with Psalteries and with Harps. And this was done in the Church of Israel, not only upon extraordinary Occasions, but even in their ordinary Service from the time of David. This appears by 1 Chron. 25. where 'tis said, That of the Levites, Four Thousand praised the Lord with Instruments of Musick, which I, said David, made to praise the Lord therewith; and David divided them into Courses. (5, 6 Verses) This way of Worship then, has the Advantage and Recommendation of having been brought into the Church by propheticall and inspir'd Persons. Miriam, a Prophetess, is the first who is mention'd to have used Instruments of Musick in religious Singing, and other Prophets are found to have used them. David was a great Prophet, and excellently skill'd in Musick, and used it much in the Worship of God; and he invented several Musical Instruments to be so used, as that Expression before observ'd, signifies. But lest it should be said of this, as it is of singing by some, That if the Spirit of God did immediately direct us to it, we might do thus, but not else: We*

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will observe, It was done by those who were not mov'd by their own Inspiration to do it; as it was by the *Levites* in *David's* time, and by the *Levites* in *Ezra's* time, at the restoring of the Temple Worship, as we see *Ezra* 3. 10, 11.

And certainly, 'tis fit to be accounted a Justification of this manner of Singing, that we find it so often exhorted to, and urg'd in the Book of *Psalms*. *Praise the Lord with Harp, Sing unto him with Psaltery, and an Instrument of ten Strings.* Ps. 33. 2. In the 57th *Psal*m, the Holy Psalmist excites himself to Sing and give Praise with Musical Instruments: *Awake up my Glory* (says he) *awake Psaltery and Harp, I my self will awake right early.* 7th, 8th Vers. In the 150th *Psal.* this is very largely and particularly insisted on, and exhorted to. The *Psal*m begins, *Praise ye the Lord, Praise him in his Sanctuary:* And signifies therein, that what he says afterwards, might, and should be done in the publick Worship of God. And there he says, *Praise him for his mighty Acts, Praise him according to his excellent Greatness.* And as intimating, that the use of Musical Instruments would make their Praise and Singing the more Magnificent and Solemn, and the more suitable

fuitable to the Greatness and Glory of  
 God, and the Excellency of his Works,  
 he adds; *Praise him with the Sound of a  
 Trumpet; Praise him with the Psaltery and  
 Harp; Praise him with the Tymbrels; Praise  
 him with stringed Instruments and Organs,  
 &c.* Are these Psalms inspir'd Songs?  
 Were they dictated by the Holy Spirit of  
 God, as we believe them to be? And can  
 it be thought unlawful, or unfitting to use  
 Instruments of Musick in the Worship of  
 God, when the Holy Ghost himself ex-  
 horts and excites Men to this? 'Tis well  
 said, concerning this Matter, by a learned  
 and pious Father of our Church (*Si. Pa-  
 trick Bishop of Ely*) in his Argument on  
 this Psalm: Nor can Musick be so well  
 employ'd to any other use, as this Divine  
 and Heavenly Exercise of praising God  
 by Hymns, and Psalms, and Spiritual  
 Songs. And this is said by him, accord-  
 ing to the Sense and Opinion of many o-  
 ther learned and pious Persons of the Chri-  
 stian Church; and according to that of  
 the best and wisest of those Men, who  
 enjoy'd some of the highest Improvements  
 of the Light of Nature. One of whom  
 (*Plut. de Musica*) laments, that ever Mu-  
 sick was brought to any other use from



the Worship of the Gods, to which at first it was wont to be almost only applied.

Against this Practice of the Saints of the *Jewish* Church, and these Expressions concerning this Matter in the Book of *Psalms*, that these may not be thought to recommend the use of these in the Worship of Christians, it is urged: That this was a thing only permitted, and that for various particular Reasons to that ancient Church; and this, with other like things, ought to be laid aside by Christianity, as being a more manly State of the Church. And Organs were then allow'd as well for the Infirmary of those Times, as also to promote Charity and Friendship among that People, and that their Minds might be thereby excited to apply themselves to what was profitable to them, and that they might perform it with Pleasure. It has been also said, That Musical Instruments were permitted to the *Jews*, the better to keep them from the Idolatrous Worship of other Nations, because Musical Instruments were used by them in their false Worship. But there seems to be nothing in all this, that is fit to forbid the justifying the use of these things in the  
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Christian Worship from the Practice of the *Jewish* Church, and those Exhortations to it, which we find in the Book of *Psalms*. Shall we think it a thing only allow'd to a weak and childish State of the Church, and unfit for it in a more grown and perfect State, when we find Prophets and inspir'd Persons using these themselves in their Exercises of Devotion, and among themselves? Besides, How weak soever the common *Jews* generally were, I doubt not the generality of common Christians may be reckon'd as weak as they: There is not any Appearance of greater Strength and Perfection in common Christians, than there was in common *Jews*. And if these things were useful to promote Charity and Friendship among the People, and that their Minds might be thereby excited to apply themselves to what is profitable to them, and that they might perform it with Pleasure, they are useful to all the same Purposes still, and as necessary to them now, as they were then. And if the use of Musical Instruments in the Worship of God, was useful and necessary to keep them from Idolatry, it was so, to keep the Christian Church from it, which was every where spread

among Idolaters at first, and such as used Instruments of Musick in their false Worship: Nor was it more necessary to them, for this Purpose, than to Christians. For, whatever may have been thought, and often said in the Case, if the thing be well consider'd, it will appear, that the Christian Church has been as liable and prone to Idolatry, perhaps, as ever the *Jewish* one was. Indeed, Mankind seem generally exceeding prone to this Sin; and 'tis certain, that a very great part of the Christian Church, has been over-run with this horrid Crime. But if it was allow'd to the *Jews*, to use these in order, to keep them from Idolatry, it ought not to be condemn'd and laid aside by any that have cast off, and would keep themselves free from the Idolatries of the Church of *Rome*; but should rather be used and promoted as much as can be among them, to prevent and hinder the Peoples Return to that Idolatry.

As for the Opinions and Practice of the Primitive Christian Church in this Matter, it must be confess'd that we do not find any early mention of Musical Instruments used by them, together with their Singing to the Lord. It is perhaps the best  
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Account that we have of them in this Case, which is given by a Learned and Devout Author of the *Roman Church* (*Card. Bona de Divina Psalmodia*, C. 17. S. 2.) Who, after he had search'd as well as he could into it, says these Things: There is one Difficulty which seems to require a Solution in this Place; That is, Whether or no it becomes the Church to use Instruments of Musick in the performance of Divine Service. The Author of the Questions and Answers to the Orthodox among the Works of *Justin the Martyr* (*Qu. & Resp.* 107.) commends vocal Singing, but does not allow the joyning any instrumental Musick with it. And the Holy Fathers, *John Chrysostom*, and *Isidore the Peleusiote* write, That Instruments of Musick were of Old permitted to the *Jews*, by reason of their Weakness. On the other side, some (says he) allow the use of Instruments of Musick, and commend it. In the first place the Christian Pedagogue in *Clemens of Alexandria*, (*l. 2. cap. 4.*) allows the use of such Instruments. He says there indeed, And if thou hast the Skill to Sing Psalms to the Harp or Lute, thou art not to be blam'd in doing so; thou wilt imitate the Righteous



teous *Hebrew* King, who was favour'd and accepted of God: But a Learned later Writer (*Suicerus*) has taken Pains to make it be thought that this Passage is inserted, and is not according to the Mind of this early Writer. *Prudentius* (says *Card. Bona*) who lived under *Theodosius* the Younger, speaks of praising Christ with Instruments of Musick, as the Church's Practice about the Year 380, in his Poem against the *Jews*. In another place the same Person says, Organs were unknown in *France* till the time of *Pepin: Sigebert*, An. 766, relating, that they were sent to him by the Emperor *Constantine*, and never before that seen in *France*. The same thing say the *Annales Metenses*, An. 757, (*Bona Rer. Liturg. C. 25. Sect. 19.*) He says further in his Learned Treatise of Divine *Psalmody* (*ubi supr.*) that neither immediately from the beginning of the Christian Church, nor in every place were Musical Instruments receiv'd in Divine Worship. For even now at *Rome* the Divine Service is always perform'd in the Pope's Chapel, without any Instruments of Musick. And the Church of *Lyons*, which admits of no Novelty, has always refused Organs, nor to this Day does use them. Nevertheless

theless the moderate Use of them is not to be condemn'd, since it has been approv'd and permitted by the Council of *Trent*, says he. And the more true and common Opinion concerning their coming into use in the Church, is that of *Platina*, who says they came into use in the time of *Vitalin* the Pope, about the Year of our Lord 660. We may observe upon what this Person says, what a difficulty they bring themselves under, who refuse and condemn the doing of what has been done in the Church of *Rome*, in the Worship of God, as a symbolizing with Popery. If doing any thing which they do, may be accounted so, then in this Case, if we use Musical Instruments in the Worship of God, we symbolize with the Papists; if we do not use them, we symbolize with the Pope; but which is better or worse, to symbolize with the Papists, or with the Pope, the Head of them? Indeed, the People of the Sects among us, want to understand rightly what it is to symbolize with the Papists, and to know that it is not so to do what they are found to do, if it be in its self Good, Lawful and Innocent, but to Conform to them in any of the Corruptions of Christian Religion,

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in Doctrin or Worship, which they have in latter Times fallen into ; and of this there is not any one Instance in the Doctrin or Worship of the Church of *England*, which therefore is unjustly charg'd with symbolizing with Popery. And 'tis no Argument against any thing, truly, to say the Papists have used it, unless their doing so can be first prov'd a Corruption, and the Thing in it self unlawful and unfitting. The use of Musical Instruments in the Worship of God, is certainly no Corruption or Pollution of Christian Worship. Other Protestant Churches do not think this any Corruption, who are known to use Musical Instruments with Singing to the Lord. This is the common Practice of the true Protestant Churches, and is also practis'd by those who go under the Name of the Reform'd. An Eminent Person of the Protestant Church, in a Book written with great Judgment and Moderation on the Controversies among the Protestants, speaks thus to this Matter (*Pufendorf Divine Feudal Law, Sect. 69.*) It is worthy or fitting to be forbid, that the Church should sound with the meer Noise of Musick ; but no Man can condemn the seasoning our sacred Hymns with the  
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sweetness of Harmonious Musick. Thus much shall suffice to be said here concerning the use of Musical Instruments in the Worship of God, and concerning the External Manner of Worshipping God by Singing, and to justifie what may lawfully be done therein against the Scruples of Superstitious Persons.

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S E C T.



## S E C T. VIII.

*Concerning the Internal Manner, or State and Disposition of Mind, with which this Part of Divine Worship ought to be Perform'd; Shewing what the Apostle in the Text may be understood to Design concerning it.*

**W**HAT I have said hitherto on this Subject, is design'd to promote the general performance of this part of Worship, our Singing to the Lord. I shall in the last place, that I may the more compleatly speak to the Subject of the Text, on which this Discourse is founded, consider and represent, as it is by the Apostle here directed, the due inward State and Disposition of Mind, with which we ought to do this. The Apostle speaks this here in a few Words, and the Sense and Design of them are so Obvious, that I cannot think it necessary to stay long upon  
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upon this Head of the Discourse. He says, we must Sing to the Lord *with Grace in our Hearts*. Some understand this, as meaning we must do it with inward hearty Thankfulness to God : And this without doubt is included in his Direction ; but it is not all that he means. When we Sing Matter of Thanksgiving to God, we ought to have an inward affectionate Sense of the Benefits we give Thanks for : But because Thanksgivings are not all the Matter of the Psalms and Spiritual Songs which may be Sung to the Lord, but even any Religious Matter may be Sung ; and we find in the Book of *Psalms*, that the Matter of those Spiritual Songs is very various, we may understand him, as designing by this Expression in general, That we must Sing with hearty and sincere Devotion, and with a due Sense of what is the Matter of our Song and suitable Affections to it. This in general, is the Design and Import of his Direction, and it may be reckon'd to include and contain at least the Particulars following.

First, That Men do know and understand what they Sing. The Apostle, who would have the Prophets in his Time in the Church, Sing their inspir'd Hymns in  
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a Language which the Hearers might understand, that so they might joyn in their Hearts with it, and be Edified by it, must be understood to Design, that whoever performs this part of Worship, he should do it in a Language which he understands. None can be duly affected with what is Sung, either by themselves, or others, if they do not understand and know what it is: And therefore this must be in the first place in order to all the rest, which his Direction intends.

There must be also a close and serious Attention and Application of the Mind, while we Sing to that which is the Matter of our Song. We ought not to let the Mind and Heart wander to other Matters in any part of Divine Worship, therefore not in this. And in this part of Worship especially must there be Care taken, that the Attention and Regard of the Mind be not stolen away from the Matter by the Charm and Pleasure of the Musick: To suffer this, would be to spoil the Devotion of our Worship by Singing it, not to promote it, not to raise and improve our Devotion, as this might be done by the Musick. He, who Sings with Attention, Sings with the Heart, says one of the Ancients.

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Our Singing to the Lord must also be perform'd with Affections, and a concern of Mind suitable to that which is the Matter of our Song. The Affections must be in an agreeable Exercise and Motion, and be rais'd and improv'd as they may be by our Singing. This the Apostle requires not only in this Text, but in that other also, where he recommends and urges this Duty, *Eph. 5. 19.* Where his Words to this purpose are, *making Melody in your Hearts to the Lord.* And this David professes was his Care and Concern in the performance of this Duty, when he says (*Psal. 138. 1.*) *I will Praise thee with my whole Heart.* If the Matter which is Sung be the Greatness and Glory of God, or his Goodness and wonderful Works to the Children of Men, this must be Sung with Reverence and Godly Fear of his Excellency and Power, and with Love of his Goodness and Bounty. With due Confidence and Trust and Reliance upon his Truth and Faithfulness, we must Celebrate the Performance of his Promises. With an holy Awe and Dread of Offending him, and a great Concern and Resolution to take care to avoid whatever would do this, we must Celebrate his Threatnings and

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Judgments against Sinners, and the Wickedness of the World. If the Matter we Sing, be our Petitions for any necessary Grace and Spiritual Gift, it must be attended with a due Fervor and Earnestness to obtain: If for any temporal Good, we must be possess'd with Submission and Resignation to the good Pleasure of God, and leave it to his Wisdom to do with us as he pleases; who best knows what is best for us, and what sort of Disposal will make the best for us, and most dispose and inable us to Live to his Honour and Glory; which is that we ought to be most concern'd for in all our Requests for temporal Goods. If we Sing the Confession of our Sins and Errors, this must be done with godly Sorrow, and deep Humiliation of our selves for them.

Lastly, We must design and apply our Singing to the praising and glorifying of God in it. This is that which makes the Action Religious.

And therefore, Men must not make use of this Exercise meerly as a sensual Pleasure, and to delight their Senses with it. The sensual Delight and Pleasure may be relish'd and enjoy'd in it, and we may use this way of Worship partly for the sake  
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of this, but the end of seeking and enjoying this must be Spiritual and Religious, and that we may with the more hearty Devotion, and the more lively and suitable Affections serve God. We must therefore ultimately and chiefly design and apply ourselves to glorifie God in our Singing, and to be affected duly with the Acknowledgments which we make, and the Honour which is ascrib'd to him in the Matter of our Song. As the Apostle says of speaking Eloquentely without Charity, it may be said of Singing, without Devotion and Honouring God in it, that we are therein but as the sounding Brass, and the tinkling Cymbal.

And this forbids too, that Men seek to gratifie their Passions and Prejudices against their Neighbour in the Psalms they Sing. We must take care not to Exercise our Envy against any that Prosper in their Wickedness, nor any Malice or Hatred against those who are, or whom we may think our Enemies, and whom we are unjustly or justly Angry with, in our Singing of Psalms. Men must not Sing those Psalms which threaten God's Vengeance and Punishments on wicked Men, as calling for, and desiring these to fall upon all that they

are displeas'd with. If any call good Evil, and condemn that which is Just and Innocent, they would grossly abuse the Psalms, if they should Sing any of them with Wishes of God's Displeasure to be shewn and executed against such Things. In doing thus, they take the Name of God in vain, instead of Honouring and Glorifying him in their Singing or Praying. We may Sing the Denunciations of God's Displeasure against Wickedness, and the Enemies of his true Religion, to Excite and Improve our own Fear of God, and of his Judgments, and to give them the greater force upon our Minds, that they may restrain us the more Effectually from all manner of Wickedness, and from all those Societies and Parties which set themselves against true Religion, and which do designedly or undesignedly in their Endeavours tend to overthrow it: That we may our selves be the more Effectually detain'd and secur'd from walking in the Council of the Ungodly, from standing in the way of Sinners, and from sitting in the Seat of the Scornful: And in this way we may Sing such Matter to the Glory of God.

Thus we may Sing to the Lord with Grace in our Hearts. And thus we may  
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render our Performance Acceptable to God through the Mediation of our great High-Priest Jesus Christ, and shall be likely to receive all the Benefits and Advantages by this our Worship, which it is apt and fit to afford us: But which, without a serious Application of Heart and Mind to what we are doing, and devout and suitable Affections excited and stirring in the Performance of it, and designing and applying our selves to honour and glorifie God in it, we cannot receive. As the Worship of God in all the parts of it is design'd to Honour him, and to Benefit our selves, and promote our Salvation, we must ordinarily expect the greatest Benefit and Advantage to our selves in that way of performing it, in which we do best and most agreeably Honour God. To whom be all Honour, Glory and Praise for Evermore.

22: 9: 49

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